

# Baxter's Apology.

*Directions for the Binder.*

The Generall Title.

1. To Blake.

2. To Kendall.

The Answer } 3. To Colvinns. The Epistle to  
Col. Taylor next to the Title of it.

4. To Eyre.

5. To Crandon.

1654  
B35

Butler's Apology

18.7 x 14.4 cm  
(17) x 153, (3p)



RICH. BAXTERS  
 APOLOGY  
*Henry* Against the Modest *Bradshawe*  
 EXCEPTIONS  
 OF  
 M<sup>r</sup> T. B L A K E.  
 AND THE  
 DIGRESSION  
 OF  
 M<sup>r</sup> G. K E N D A L L.  
*Whereunto is added*  
 ANIMADVERSIONS  
 on a late  
 DISSERTATION  
 OF  
*Ludomeus Colvinus, aliàs, Ludovicus Molinaus,*  
 M. D<sup>r</sup> O X O N.  
 AND AN  
 Admonition of M<sup>r</sup> W. Eyre of Salisbury.  
 WITH  
 M<sup>r</sup> Crandon's Anatomy for satisfaction of M<sup>r</sup> Caryl.

Phil. i. 15, 16, 17, 18, 19. Some preach Christ even of Envy and Strife, and some also of  
 Good Will: The one preach Christ of Conscience, not sincerely, supposing to add Affli-  
 ction to my bonds: But the other of Love; knowing that I am set for the Defence of the  
 Gospel. What then? Notwithstanding every way, whether in pretence or in truth, Christ  
 is preached, and I therein do Rejoyce, yea, and will Rejoyce. For I know that this shall  
 turn to my salvation through your Prayer, and the supply of the Spirit of Jesus Christ.

London, Printed by A.M. for Thomas Underhill, at the Anchor and Bible in Pauls  
 Church-yard, and Francis Tyton at the three Daggers in Fleetstreet. 1654.

BRISBANE

17

EXCEPTIONS

THE

DIGRESSION



TO THE  
Honourable Commissary General  
EDWARD WHALLEY.

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SIR,



Hough Weakness and distance have prohibited me that converse with you which sometime I did enjoy, yet have they not excus'd your former Kindness out of my Remembrance. Received Benefits should not Die before us: If the Donor kill them not by Retraction, the Receiver must not suffocate them by Oblivion; nor prove their Grave, who was intended for a Storehouse, if not a Garden where they may be Rooted and be fruitfull. In those hearts where Benefits Live, the Benefactor Liveth. And those that Live in our Estimation and Affection, We desire their Names may be inscribed on our Monuments, and survive with ours, When We are Dead. While We live also We more regard their Judgements of us, then other mens; and are more ambitious of standing right in their esteem; and therefore are willing that our just Apologies may be in their hands, to hinder misapprehensions, and resist unjust Accusers. Aday these Reasons excuse my prefixing your Name to these Papers, and directing them first to your Hand: (Custom having led me into that Road, wherein I do not unwillingly follow.) It is not

for Protection or Patronage of my Opinions: For that I referre them wholly to the Father of Lights, the Illuminating Spirit, and the Light of that Truth which they contain and Vindicate. Nor do I desire that you should make these things your Studies; they being more fitted to the use of those Students, that can lay out much of their time on such things. I confess I had rather see in your Hands, the Holy Scriptures, and Books of Practical Divinity, then these Controversies: and had rather hear such Practical Discourses from your Mouth. So farre am I from soliciting you to any singular Opinion of mine, that I solicit you not once to read these Books; save onely when any Opinion in them shall be Accused, to turn to the Words, and see what is said. It is the Practical Christian that holds fast the Truth, which many eager Disputers soon lose. Doting about Questions that engender strife, is not the Religionness that God approves; what ever the Professours of this Age may imagine. It is the most Practical Teachers and People in England commonly that are the most Orthodox. I have oft noted many mens Prayers to be much freer from Libertinism, then their Sermons; and their Sermons then their Writings and Disputes. That's a mans Judgement indeed, which he dare reduce to Practice, and own before God.

The Work of these Papers have been to my minde somewhat like those sad Employments wherein I attended you: of themselves, grievous and ungratefull; exasperating others, and not pleasing my self (besides the ruining of my bodily health) And as the Remembrance of those years is so little delightfull to me, that I look back upon them as the saddest part of my life; so the Review of this Apologie, is but the renewing of my trouble: to think of our Common frailty and darkness, and what Reverend and much valued Brethren I contradict; but especially for fear lest men should make this Collision an occasion of Division, and by receiving the sparks into Combustible Affections, should turn that to a Conflagration which I intended but for Illumination. If you say, I should then have let it alone: The same answer must serve, as in the former Cause we were wont to use. Some say, that I who pretend so much for Peace, should not Write of Controversies. For my self it is not much Matter: but must Gods Truth (for such I take it) stand as a Butt for every man to shoot at? Must there be such Liberty of opposing it, and none of Defending? One party cannot have Peace without the others Consent. To be Buffeted and Assaulted, and Commanded to Deliver up the Truth of God, and called Unpeaceable if I defend it and resist, this is such Equi-

it as we were want to finde. In a word, both works were ungratefull to  
 me, and are so in the Review; but in both, as Providence and mens on-  
 set imposed a Necessity, and drove me to that strait, that I must Defend  
 or do worse; so did the same Providence so clear my way, and draw me  
 on, and sweeten unusual Trouble with unusual Mercies, and Issue all  
 in Testimonies of Grace, that as I had great mixture of Comfort with  
 Sorrow in the Performance, so have I in the Review: And as I had more  
 eminent Deliverances and other Mercies in those years and Wayes of  
 Bloud and Dolour, then in most of my Life beside; so have I had more  
 encouraging Light since I was engaged in these Controversies. (For I  
 speak not of these few Papers onely, but of many more of the like Nature  
 that have taken up my time.) And as I still retain'd a Hope, that the  
 End of all our Calamities and strange Disposings of Providence, would  
 be somewhat Better then was Threatned of late: so Experience hath  
 taught me to think, that the Issue of my most ungratefull Labours shall  
 not be vain; but that Providence which extracted them hath some use to  
 make of them, better then I am yet aware of; if not in this Age, yet in  
 times to come. The best is, we now draw no bloud: and honest hearts  
 will not take themselves wounded, with that blow which is given onely to  
 their Errours. However, God must be served when he calls for it, though  
 by the hardest and most displeasing work. Onely the Lord teach us to  
 watch carefully over our Deceitfull Hearts, lest we should serve  
 our selves while we think and say, we are serving him; and lest we  
 should Militate for our own Honour and Interest, when we pretend to do  
 it for his Truth and Glory!

I hope, Sir, the Diversity of Opinions in these dayes, will not dimi-  
 nish your Estimation of Christianity, nor make you suspect that all is  
 Doubtfull, because so much is Doubted of. Though the Tempter seems  
 to be playing such a Game in the world, God will go beyond him, and turn  
 that to Illustration and Confirmation, which he intended for Confusion  
 and Extirpation of the Truth. You know its no news to hear of some Ig-  
 norant, Proud and Licentious, of what Religion soever they be. And  
 this Trinity is the Creator of Heresies. And as for the sober and Godly,  
 it is but in lesser things that they disagree: and mostly about words and  
 Methods more then Matter (though the smallest things of God are not  
 Contemptible.) He that wonders to see wise men differ, doth but wonder  
 that they are yet Imperfect, and know but in part; that is, that they are  
 yet Mortal sinners, and not Glorified on Earth! And such wonderers  
 know not what man is, and it seems are too great strangers to themselves.

And if they turn these differences to the prejudice of Gods Truth, or dishonour of Godliness, they shew themselves yet more unreasonable to blame the Sinne that men are purblind. And indeed were Pride and Passion laid aside in our Disputes, and men could gently suffer contradiction, and heartily love and correspond with those that in lower matters do gainsay them, I see not but such friendly debates might edifie.

For your self, Sir, as you were a friend to sound Doctrine, to Unity and to Piety, and to the Preachers, Defenders and Practisers thereof, while I converse with you, and as same informeth us, have continued such; so I hope that God who hath so long preserved you, will preserve you to the end; and he that hath been your Shield in corporal dangers, will be so in spirituell.

Your great Warfare is not yet accomplished: The Worms of Corruption that breed in our bowels, will live in some measure till we die our selves. Your Conquest of your self is yet Imperfect. To fight with your self, you will finde the hardest, but most necessary Conflict that ever yet you were engaged in; and to overcome your self the most honourable and gainfull Victory. And think not that your greatest trials are all over. Prosperity hath its peculiar Temptations, by which it hath failed many that stood unshaken in the storms of adversity. The Tempter who hath had you on the waves, will now assault you in the calm; and hath his last game to play on the Mountain, till nature cause you to descend. Stand this Charge and you win the day. To which, as one that is faithful to you, I shall acquaint you in a few words, what his temptations are like to be, and how you should resist them: If you are already provided, a Remembrancer will do you no harm.

1. The first and great Assault will be, to entice you to Overvalue your present Prosperity, and to Judge the Creature to be better then it is, and to grasp after a fulness of Honour and Wealth, and then to say, Soul, take thy Rest. As you love your Peace, your Life, your Soul, your God, take heed of this. Judge of Prosperity as one that must go Naked out of the world: Esteem of earthly Greatness and Glory as that which will shortly leave you in the dust. Why should it be proper to Dying men to be Wise, and to Judge truly of this world, when all the living undoubtedly know that they must Die?

2. At least the Tempter will persuade with you to enjoy your Prosperity to the satisfying of your flesh; and tell you that the free use of the Creatures is your Christian Liberty, and therefore you need not deny your selves those Delights that God affordeth you. But remember that it is the seem-  
ing.



ing sweetness of the Creature that draws men from God: The Pleasantest Condition is the most dangerous. If ever you would have your soul Prosper, make no provision for the flesh to satisfy its lusts: A better man then any of us, was fain to tame his body and bring it into subjection. Mortification is a necessary, but much neglected part of the Christian Religion.

3. Should the Tempter prevail in these, it would follow, that God would be much forgotten, former Engagements violated, and the Invisible things of the Life to come would be seldom thought on, and less esteemed. O think on him that remembred you in your greatest straits! Its a provoking sin to break those Engagements which depth of Extremity, or Greatness of Deliverance, did formerly constrain us to make with our God! Ingratitude makes a forfeiture of all we have. And think not well of your own heart, when you cannot think more sweetly of another world then of this. Its unhappy prosperity that makes God to be more slighted, and the Glory to come more unsavoury to our thoughts, and makes us say, It is best to be here.

4. Another dangerous Temptation that will attend these, will be, to disregard Christs Interest through an over-minding of their own: To play your own game and lay out your chiefest care for your self, and make Gods business to stoop unto your own, where this prevails, the hearts of such are false to Christ: While they pretend to serve him, they do but serve themselves upon him. They will honour Christ no longer then he will honour them. And when they are once false to Christ, they can be true to no one else. Their friends are esteemed but as stepping stones to their Ends. When they can serve them no longer they reject them as unprofitable. Ever Remember, that man stands safest that espouseth no Interest contradictory to Christs; I had almost said, None but Christs: For even Christs must be made his own, and then his own will be Christs. God is more engaged to secure his own Interest then ours. There is no Policy therefore comparable to this, to Engage most deeply where Christs chiefest Interest lieth, and to Unite our own to his, in a just subordination. He that will needs have a standing divided from Christ, Independent on him, or Equal with him, much more in Opposition to him, is sure to fall. It will break the greatest Prince on Earth to espouse an Interest inconsistent with Christs, when he doth but arise to plead his Cause. Study therefore where Christs Interest most lieth, and then devote all your own to the promoting of it: and hold none that lives not as the Vine on the Wall, or rather as the branch in the Vine, in Dependence upon his. And upon Enquiry you will finde, that Christs

Christ's Interest lies much in these two things, the Piety and the Peace of his People. The Reformation of his Churches, and the Uniting of them (at home and abroad) are the greatest works that any can be Employed in. To which ends Gods chiefest means, is an Able, Godly, Diligent Ministry, to Teach and Rule his flocks according to his Word. All the Interest that God hath Given you, he expecteth should be speedily, diligently and undeservedly employed to these Ends. Delay not, you have but your time. I think it not enough to do no harm, or no more good then those below you. Your standing is unsafe when you do little or nothing for God. He is not bound to hold you the Candle to do nothing, or to work for your self. Work therefore while it is day: the night comes when none can work.

5. Another Temptation that you must expect, will be, to have your minde swell with your Condition: and to disrespect the inferiour sort of your Brethren. But I hope the Lord will keep you small in your own eyes; as remembring that you are the same in the eyes of your Judge, and your shadow is not lengthened by your successes, and that you must lie down with the Vulgar in the common dust.

Sir, Because the matter of this Book may be less useful to you, I could not direct it to your hand, without some words that might be more useful. I do not fear least you should take my faithfull dealing for an injury; or interpret my Monition to be an Accusation: as long as you so well know the Affections of your Monitor. The Lord be your Teacher and Defence, and Direct, Excite, Encourage and Succeed you, and all that have Opportunity to do any thing to the Repairing of our Breaches, by furthering The Reformation and Unity of the Churches: Which is the earnest Desire, and daily Prayer of

Your Servant in the work of Christ.

Redermister, Marc. 8<sup>th</sup>  
1653.

RICHARD BAXTER.



RICH. BAXTERS  
ACCOUNT

Given to his Reverend Brother  
M<sup>r</sup> T. B L A K E  
OF THE  
Reasons of his Dissent  
FROM  
The Doctrine of his Exceptions  
in his late  
TREATISE of the COVENANTS.

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JOHN 3. 7.

*Little Children, let no man Deceive you: He that doth Righteousness,  
is Righteous, even as he is Righteous.*

1 TIM. 4. 8.

*Godliness is Profitable unto All things, having Promise of the Life that  
now is, and of that Which is to come.*



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L O N D O N,

Printed by A. M. for Thomas Underhill at the Anchor and  
Bible in Pauls Church-yard, and Francis Tyton at the  
three Daggers in Fleetstreet, 1654.

# ACCOUNT

RICH. BAXTER

OF THE  
M. T. B. A. K. E.

Reasons of his Dissent  
FROM

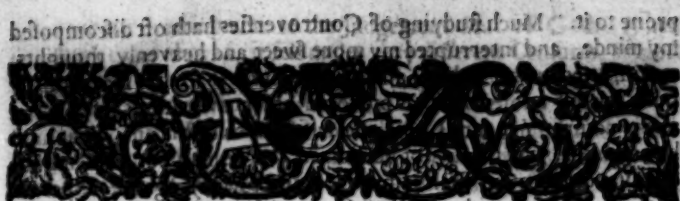
The Doctrine of his Exceptions

TO THE COVENANTS

JOHN 3:17  
In the Old Testament, it is said, "He that hath kept his commandments shall not see death." His that hath kept his commandments shall not see death. In the New Testament, it is said, "He that hath kept his commandments shall not see death." His that hath kept his commandments shall not see death. In the Old Testament, it is said, "He that hath kept his commandments shall not see death." His that hath kept his commandments shall not see death. In the New Testament, it is said, "He that hath kept his commandments shall not see death." His that hath kept his commandments shall not see death.



LONDON  
Printed by J. C. for Thomas Dorr, at the ...  
These Reasons were printed in the year 1655.



## *The Preface Apologetical.*



O sweet a thing is Christian Love and Concord, and so precious are the thoughts of Peace to my Soul, that I think it unmeet in this contentious Age, to publish such a Controversie as this, without an Apology: which, its likely, may be needful, both as to the Matter and the Manner. Not that I dare rather chosse to Excuse a fault, then to forbear the committing of it: But that I would have the Reader judge of things as they are. Just Apologies are not a cover to our faults, but for removal of misrepresentations, and healing of misapprehensions, that those may not be taken for faults which are none, or those to be of the greater size, which are but ordinary infirmities. Whether my Apology be Just, the Reader must judge.

I do so heartily Love Peace, that I have hard thoughts of Controversie: yet do I so Love the Truth, that I refuse not to contend for it. Though the strait be great, yet its no other then we are usually put to, even in lower things. The most noble and excellent ends, may have some distastful means: which as none that is in his right senses will chosse for themselves, so none but a slave to his senses will refuse when they are necessary. It is no Contradiction in such a case, but true Discretion, to Chosse the thing which at the same time we do Abhor: To chosse it as a necessary Means, and yet to abhorre it for its Ungrateful Nature. We are contented to seek, and buy, and take that Physick which we so abhorre, that we have much ado to get it down or to retain it. The Lord knows, that contending is distastful to my soul: though my corrupt nature is too

prone to it. Much studying of Controversies hath oft discomposed my minde, and interrupted my more sweet and heavenly thoughts, and unfitted me for publick and private duties, so that I at sensibly finde my self a loser by it, as by some other avocations of a more aliene nature. Yet dare I not be so selfish as to cast it off. That must be endured, which may not be desired. We may not pretend the disadvantages to our souls (much less any lower) against apparent duty, and service to the truth of God. Many wayes hath our Master to make us a full reparation for our losses. What then shall I resolve on? Neither to Delight in Controversie, nor totally to Refuse it. Not to rush upon it unadvisedly, nor to be carried into it by blinde Passion and partiality, nor yet to cast away my Captains Colours, nor to draw back when I am prest. Not to militate for any Faction, but for the Faith; nor for vain-glory and credit, but for Christ. And this with such a differencing the Person from the Cause, that as it respecteth the error, it shall be bitter and contentious; but as to my Brother, it shall be a Conference of Love. I abhorre almost nothing more in Divines, then laying too much upon the smaller controvertible Doctrinals, and making too much of our Religion to consist in curious and unnecessary speculations, if not unsearchable, unrevealed things; contradicting one of their first Maxims, that [Theology is a Practical Science.] An honest Philosopher saw the evil of this. Yet must Gods commands be obeyed, and the Truth defended, and the Church confirmed and edified, and the soul of an erring Brother be relieved, though at a dearer rate then a verbal Disputation.

It is about five years since I wrote a small book about Justification, and being in great weakness and expectation of death, I was forced to deliberate, Whether to publish it with its many Imperfections, or not at all? I chose the former, supposing the Defects and Crudities would be charged only on the Author, and that some Light might notwithstanding appear to the Reader, which might further him in the understanding of several truths. I durst not so far value reputation, as to be injurious to Verity, for fear of discovering my own infirmity: Its no time to be solicitous about the esteem of men,

when

when we are drawing near to the Judgement Seat of God. When this Book came abroad, it fell under very different Censures, as most things use to do that seem to go out of the ordinary road. Too many overvalued it: Some were offended at it. Hereupon being afraid lest by Ignorance or Rashness I should wrong the Church and Truth, I did in the end of my Book of Baptism, desire my Brethrens animadversions and advice: which accordingly many of the most pious and Learned men that I know in the Land, were pleased to afford me; and that with so much Ingenuity, Love and Gentleness, as I must needs confess my self their Debtor, as having no way deserved so great a favour: and I do hereby return them my most hearty thanks. After this my Reverend and Dear Brother Mr. *Blake* in a Treatise of the Covenants, did publish a Confutation of some things in my Book (among many others whom he deals with, Mr. *Powell*, Mr. *Tombes*, Mr. *Owen*, Mr. *Firmin*, &c.) wherein I found nothing but tenderness and brotherly Love, as to my person; and no such inclination to extreams in his Doctrine, as I found in some others; but much Moderation and Sobriety, as indeed the Gravity, Piety and Integrity of the man, would promise to any that know him. Only I thought it might have been more convenient to him, to me, and to others, if I had seen his exceptions before they had been published, that so having known what I would reply, he might have published only so much as he remained unsatisfied in. But as it seems, his Judgement was otherwise, so is it no whit to me offensive. Yet when I had read his Book, it was my Resolution, to send him privately my Reply, that so we might consider how farre we were agreed, and how farre the difference was onely seeming and about words, and might publish only the remainder to the world, by joyn't Consent. The Reasons of this Resolution were these: First, Because I was loath by tedious altercations, to hinder the Reader from discerning the Truth: It is the course of most voluminous Disputers, to tire their Readers with Contendings about words, that they can hardly finde out the true state of the Controversie; much less discern on which side is the Truth. Which might be much remedied if men would but lovingly first debate the matter in private, and cut off all the superfluities and verbal Quarrels; and then put out only the material differences by joyn't Consent, having Corrected even in the language and manner of debating, whatsoever was displeasing or seemed injurious to either party. Secondly, Because I unfeignedly abhorre contending, and never wrote any thing that way, but when

I was unavoidably necessitated. Thirdly, Because I so well know my own frailty, and proneness to be over-eager and keen, and unmannerly in my stile, and the frailty of most Brethren in being Impatient hereof; yea of many in judging themselves wronged when they are not, and making some plain speeches which were but necessary or innocent, to seem proud, contemptuous, and sleighting as to mens persons, racking them to a sense that was never intended, I therefore thought it safest to avoid all occasions of such mistakes, which may be injurious to themselves, as well as to me. Fourthly, Because the Lord hath of late years by a strange, unresistible work of his power, fastned in my soul so deep an Apprehension of the Evil of Dissentions, and of the Excellency and Necessity of the Unity of Brethren, and the Peace of the Church; and in order hereto, of the healing of our Divisions, that it sticks in my thoughts night and day, and the Zeal of such a Reconciliation doth eat me up; so that I make it the main study and business of my Meditations, which way I might do any thing towards its accomplishment. And I was much afraid, lest if I wrote by way of Controversie, I might, by exasperating my Brethren, hinder this happy work. He that knoweth my heart, knoweth that these were my thoughts. Hereupon I did in the first Page signify to *M. Blake*, this my Resolution, which when I was forced to alter, I would not alter the words of my writing, but having given this account of the reason of them, I shall let them go as I wrote them.

Before I had finished my Reply to *Mr. Blake*, comes out *Mr. Kendall's* Book against *M. Goodwin*, with his Digression against me: After this, I was informed of divers others that were ready to write against my Doctrine, and some that had written, and were ready to publish it, and divers others that were desirous to send me their Animadversions. I did therefore apprehend (and so did many learned Friends) an unavoidable Necessity of appearing more publickly, both to spare my Friends the labour of writing the same things to me over and over, which so many others had written before; and to spare my self the time and pains of endless private Replies (which have this three years taken me up, and hindered me from more profitable work:) and also to prevent mens publication of more such writings as have already been published; seeing when none know what I can say against them, the rest may go on in the way as these have done, and trouble themselves and the world in vain. Besides, I understood that some were offended at my silence, as mis-interpreting



preting it to be from contempt. Being therefore necessitated to do something of this kinde, I could not (according to the Laws of Justice or Friendship) deal publicly with any, but those that had begun to deal publicly with me. Its true, there hath been long unanswered, a Book of Mr. *Owen* against some things which I had wrote which concerned him. But I never thought fit (nor yet do) to Reply to that: 1. Partly because it containeth so little matter of reall difference between him and me (and most of that is answered by Mr. *Blake*, and in my Reply to Mr. *Kendall*;) The main Points being, Whether Christ suffered the same which the Law threatned, or the Value, or that which was equivalent? (wherein he yieldeth as much as I need) and, Whether the Covenant be Conditional? and, Whether the Obligation to Punishment be dissolved before we Believed, sinned, or were born? And to vindicate the Truth in these two or three Points, I conceive it not so meet a way, to do it in Answer to that Book, wherein ten times more words would be bestowed in alterations, and upon the by. 2. Besides, I was never never necessitated to a Reply to that Book, nor once desired, and I will do nothing of that kinde, which I know how to avoid. 3. But indeed my greatest reason, was the consciousness of my temerity in being so foolishly drawn to begin with him; and the consciousness of my fault in one or two unmannerly words of him, and consequently the consciousness of my duty to be first silent. It is not fit that I should both begin and end. But these Brethren that I here Reply to, did begin with me.

Upon these Reasons, I sent not my papers to Mr. *Blake*, but resolved to publish them, with my Reply to Mr. *K*.

As for Mr. *K*. himself, I know not the man; but by his writings he appears to be a Learned man: And I will hope his humility may be agreeable to his Learning, though he here expres it not: We are all poor frail sinners; and above all do hardly Master our Pride; the fire whereof in an unmortified soul, doth make sewell to it self of Gods excellent Gifts, till it have turned them all into salt and ashes. That which this Learned man hath troubled himself to write concerning my self, I will not insist on: It is not for my self that I am disputing, but for the Truth, so farre as I know it: I can truly say as *Augustine* to *Hierom*, *Obsecro te per mansuetudinem Christi, ut ste last, amittas mihi; nec me vicissim ladendo malum pro malo reddas* Lades enim si mihi tacueris errorem meum, quem forte inueniris in Scriptis, vel in dictis meis. Nam si ea in me reprehenderis, qua

re-

reprehendenda non sunt, te potius laedi quam me; quod absit à maribus, & sancto proposito tuo, ut hoc facias voluntate laedendi culpam in me aliquid dente malevolo, quod mente veritatis tua non esse culpandum &c. Fieri potest ut tibi videatur aliud quam veritas habet, dum tamen aliud abs te non fiat quam charitas habet. Nam & ego amicissimam reprehensionem tuam gratissimè accipiam, etiamsi reprehendi non merui, quod recte defendi potest: Aut agnoscam simul & benevolentiam tuam & culpam meam; & quantum Dominus donat, in alio gratum, in alio commendatum inveniar. Quid ergo tibi fortasse dura, sed certe salutaria verba tua tanquam cessus Entelli pertimescam. Cadebatur ille: non curabatur: Et ideo vincebatur, non sanabatur. Ego autem si medicamentum correptionem tuam, tranquillius accepero, non dolebo. Si vero infirmitas vel humana, vel mea, etiam cum veraciter arguitur, non potest non aliquantulum contristari; Melius tumor Capiti dolet cum curatur, quam dum ei parciunt, & non sanatur. Hoc est enim quod acutè videt, qui dixit, Utiliores esse plerumque inimicos oburgantes, quam amicos oburgare metuentes. Illi enim dum rixantur dicunt aliquando verà, qua corrigamus: isti autem minorem quam oportet exhibent infirmitatē libertatem, dum amicitia timent exasperare dulcedinem. Non mihi esse debet molestum pondus atavis tuæ, dummodò contematur culpa mea. I do not feel my self hurt by the words of Mr. K. against my self, much less by any free disclosure of my faults. But I confess I desired more Clemency to his Adversary, and more humble sense of his own frailty, when I read some passages in him against

Mr. Goodwin. For example, *part. 3. pag. 112, 113.* much of two pages are taken up in [\* *A solemn Profession of his discerning the just hand of heaven, and the spirit of slumber on Mr. Goodwin, and the pompous display of his folly, to appear most ridiculous, &c.* ] even daring to [adore the hand of God in insatuating his parts, that

Balaams Ass may see the hand of the Angel against the Prophet] with more of the like. And what is the matter? Why Mr. Goodwin over-seeingly wrote the word [Antecedent] for [Consequent] and [Consequent] for [Antecedent.] A heinous crime! When I read such passages as these in him, I began to think, how well I had sped, and tantum non, did owe him thanks for handling me so gently, even in those passages that others most blamed. But I

law



saw it was no wonder, if all my words were sifted to the bran\*.

\* Indeed I more desired in Mr. K. a conscience so tender as would have strained at some of all those palpable untruths in matter of fact, then a milder language to my self. But he tells us in his Epistle, that *Aliquando innocentium delinquendum erat, ut dessem in quibus condemnandi, &c. Et quidem mihi gratuleri felicia quadam errata, &c.* Whether he think also that he should *innocentium delinquere, & saluiter errare*, that there may be matter for the honour of Gods Grace, as well as mans, I cannot tell.

2. As for the Manner of my handling these Controversies (which is the next thing that (more) needeth an Apology,) I expect to be blamed for these three things: 1. For unprofitable Altercations and Repetitions. 2. For too much curiosity and obscurity in some distinctions. 3. For too coarse and sharp a stile.

1. For the first, I knew not how to avoid it, without inconvenience. I must follow the leading of them that I reply to. I must not digress too farre, to fetch in more usefull matter then they put into my hands. Yet I think I have done somewhat in that kinde, as far as I saw fit. And when the same words of theirs, require the same answers, I am forced sometime to repeat them, where the occasion is repeated. Yet I can promise the Reader that I will not go near so far in this way of repetition, as more learned disputants do, and in particular Dr. Twiss.

2. For the second Exception, I must say, that many are mistaken in my way, in that they discern not the difference, 1. Between Necessary distinguishing and unnecessary. 2. Between Curiosity in the main Cause; and in the Means of discussing it. 3. Between curious Notions that are thrust on the Church and poor ignorant people, as Necessary and Certain; and such as we are forced to use with Learned men to discover their mistakes, and to expunge curiosity of Error or Uncertainty, by exactness of indagation, and as curious an explication of the Truth. I am somewhat confident that my curious distinguishing (as some call it) is but of the later sort, in all these respects. For example, In the present Controversie about the Instrumentality of faith to Justification, that which offendeth me is, that Divines should be so dangerously curious, as to make a Logical Notion of such Necessity, which Gods Word never used, nor for ought I know, the Church for many a hundred year; and which poor people cannot comprehend: Yea and that they may lay so much of the difference between us and the Papists on this point,

(a)

thereby

thereby most dangerously hardening them, when they shall discover  
our Error; and occasion them to triumph over us, and to think  
that the rest of our Doctrine is like this? And that this Instrumentality  
is still so contradistinguished from Merit, as if there were no  
third way of Faiths Interest in our Justification, but it must needs be  
the one or the other. Yea and the most Learned in the upshot flee  
to this, that *Credere* is not *Agere*, but *Pati*, and is but *Actio Gram-  
matica*, or the name of Action, but Physically or hyperphysically  
a suffering. Is not here a curious Doctrine of Faith and Justificati-  
on? If *Aristotle* had been a Christian he could not have comprehended  
it: Much more is it too fine for vulgar wits (as well as too false  
for lovers of the Truth.) In opposition to this, and in compassion  
of plain Christians, I only say, that faith is the Condition of our  
Justification; or that the reason why we are Justified by it (suppor-  
ting its Object, and its Aptitude) is, because the Free Donor,  
Law-giver and Justifier will have it so, and hath designed it to this  
Office in his Promise or Testament. I think this is plain Doctrine,  
and fit for plain men. There's scarce the simplest man in the Town,  
if one offer him the Sovereigns pardon for Rebellion, on Condition  
he will thankfully Accept it, and promise to Rebel no more, but he  
knows this to be the reason why his Acceptance hath an Interest in  
his pardoning (*viz.* as the fittest Condition freely determin'd on by  
the Sovereign) without any more ado. And I think to read him  
a Logick Lecture about Active or Passive Instrumentality, would  
more abuse then enlighten his understanding. Yet the subtilties of  
those whom I oppose, doth force me oft to distinguish, to expunge  
their Sophistry: and I am forced to use more accurate means to de-  
fend a plain Truth. And indeed, he that Defineth and Distinguish-  
eth well teacheth well. Confusion is the Mother and Nurse of Er-  
ror. Truth loves the Light. It is not sound Distinction that I blame  
in any, but fancies and vain curiosities, and carrying us from Mat-  
ter to Words, and making an appearance of difference, where there  
is none, and calling Confusion by the name of distinction or explica-  
tion. I am sure a few obvious Distinctions, have been a Key to let  
many a truth into my understanding.

Moreover I must desire the Reader to consider, when things seem  
too curious to him, and hard to be understood, whether it be not  
from the Nature of the subject matter, rather then from any unne-  
cessary Curiosity in me: If the matter be such as will bear no more  
familiar and plain enodations and explications, I cannot help that.

As

As Seneca saith, *Epist. 58. Platonem imputes, non mihi hanc verumque difficultatem. Nulla est autem sine difficultate subtilitas.* I can, not better speak my minde then in the words of *Austin, li. 3. de Trinit. c. 1. Ab his etiam qui ista lecturi sunt; ut ignorent peto ubi me magis voluisse quam potuisse dicere animadvertieris, quod vel ipse melius intelligens, vel propter mei eloquii difficultatem non intelligens: Sicut ego tu ignosco, ubi propter suam tarditatem intelligere non possunt.* Pardon my obscure difficult expressions, and I will pardon your dulness of apprehension.

3. For the third Exception, *viz.* the sharpness of my stile, I have these things to say, 1. I dare not, nor will not wholly excuse it. I am too conscious of my frailty, to think my self innocent in this. I confessed my fault as to one even now; and I confess as to another (*Mr Walker*) I committed the same fault, by too unmannerly provoking expressions (Though I will take none for a competent Judge of the degree of my fault, that hath not read his Answer to *J. Goodwin*, and *Mr Gatakers* Vindication of *Mr Watsons* Defence.) The other passages that some accuse me of, are, I think, upon a forced mistaken sense of my words. The most real sharpness that ever I was guilty of, was against *Mr Tomber* in my Book of Baptism: and its too probable that in this against *Mr K.* I have transgressed: which if I have done, I heartily desire him, as I do all other Brethren whom I have offended, in compassion of humane frailty, to remit it; as I heartily do all those passages of his, which his Readers do generally judge so unfavoury. However I do adjure every Reader, that would not break the ninth Commandment, and wrong God and themselves and me by false censures, that they impute not my sharp expressions to a disesteem of Christian Unity and Peace, or a hatred to my Brother: and that by too impatient reception, they make it not an occasion of disaffection, or breach of peace in themselves. For the Lord knows, that, though my words may be too rough and earnest, yet my soul longeth after the Unity and Peace of the Church. And I never yet wrote against any Brother so sharply, but I could heartily live with him in dear Love and Communion; as I am confident I should do with these, if they were near me: For sure I am, I disagree not with those with whom I do converse; nor ever fell out with any Brother, to my remembrance, since I was a child. Charge me with unmeet expressions if you please; but with no further Unpeaceableness, Disaffection, or Contempt

tempt of my Brethren, then you can prove. 2. I must intreat the Reader to distinguish carefully, between my speeches against the Person, and against the Error or Cause which I oppose. I confess, when I am confident that it is Error that I speak against; especially if it appear to be foul or dangerous, I am apt to shame it, and load it with Absurdities, and shew the nakedness of it to the Reader: In this case, I finde many take it as if I spoke all this of the Person, and censured him as absurd, as I do his Opinion: which is an injurious charge; seeing a wise man may hold an absurd Opinion. And I think, as I must not speak contemptuously of my Brother for a lesser Error, so neither must I for his sake, speak lightly and favourably of his faults. Error is not like confessed sins, which none dare own, or encourage others in: but it is a Vice that disposeth men to Infect all they can; and emboldneth them to defend it, and fearlessly to draw all others into the guilt. And therefore it needeth the most potent opposition, and the souls of our Brethren need the most effectual preservative: And that must not be only by a naked, dull Confutation; but also by a discovery of the foulness, the sinfulness and dangerousness of the Error. The Affections have need to be awaked, as well as the Understanding informed, in the present case, as well as against common moral Vices. I am sure Seducers make no small advantage, by moving the Affections, and why they that speak Truth should not do so, I cannot tell. If we must do so in Preaching, so must we in some Disputings, still supposing that Information go first, and exciting application be but subservient, and be not the leading, or the principall part. Those that take intellectuall Error to be no sinne, must deny the understanding to be under a Law, and its acts to be *participative* voluntary, and being commanded by the Will. And if Error be sinne, we may have leave to disgrace it and deal with it as sinne; provided that we maintain our Charity to the erring Brother. I am bound not to hate my Brother in my heart, but plainly to Rebuke him, and not suffer sin to rest upon him. If he take it ill, that makes not me the offender, nor will discharge me from my duty. 3. I confess I think we are commonly too tender ear'd in such cases: of which I have spoken my minde already in the end of the Preface to my Book of Baptism. I have oft wondered to think what patience we expect (and justly) yea and finde, in many of the worst of our hearers, when we speak to them as cuttingly as possibly we can (and all too little:) and how little

little we exercise or can allow to one another I and what filken ears the Preachers of humility have themselves? And I cannot but observe the strange partiality of the best: how zealous they are against a Toleration of Errours; and yet how impatient of being told of their own. Other mens should be cut down with the Sword, and theirs may not be plainly confuted by the Word: nor can we so skillfully butter and oyl our words, but that we shall be taken for contemners of our Brethren. Not that I am free from the same disease: but (though proud hearers judge him a proud speaker that deals plainly with them; yet) I can truly say of that sin, to the praise of my Physition, as *Seneca Epist. 8. Salutares admonitiones velut medicamentorum usum compositiones litteris mando, esse illas efficaces in meis ulceribus expertus: quae etiam si persanata non sunt, Vespere desierunt. Rectum iter quod sero cognovi, & lassus errando, alius monstrum.* And for my own stile in writing, it is but such as I would use in free speaking, if any Brethren were present: and I think they would then bear it. I would not be furious, nor yet would I be blockish: nor speak as without life about the matters of life. I say of earnestness as *Seneca* of wit, *Epist. 75. Qualis sermo meus esset si una sederemus, aut ambularem, tales esse Epistolas meas volo, quae nihil habeant accersitum, aut fictum. Si fieri posset quid sentiam ostendere, quam loqui, mallet. Eriam si disputarem, nec supplerem potero, &c. hoc unum plane tibi approbare vellem, omnia me illa sentire quae dicerem, nec tantum sentire sed amare. Non jejuna esse & arida volo, quae de rebus tam magnis dicuntur. Neque animi Philosophia ingenio rennuntiat. Haec sit propositi nostri summa: quod sentimus loquamur, quod loquimur sentiamus.*

4. One thing more I desire: that if my words be any where offensive, the Reader will do me that right, as to consider diligently the words that I Reply to: for without that, you cannot equally judge of mine. Though I do not feel my self smart by any words of Mr K's, yet I knew not well how sufficiently to Reply to them, without manifesting them to be as they are. I remember *Hierom*, speaking of one *Evagrius* that pleaded for the Stoical impassionateness, saith he was, *Aut Deus, aut Saxum*: I am neither: and therefore must speak as I am. Yet this I will promise my most offended Brethren, that in the harshest of my Writings, I will not give my adversaries half so hard language, as did either *Hierom* the most Learned of the Fathers, or *Calvin* the most Judicious and



Happy of the Reformers, no nor as Dr Twisse the most Learned  
oppon of the Arminians. And I remember what it was that His-  
tory complained of (*advors. Roffinum*) *Canis dentes meos ruidos, in  
publico detrabentes, legentes in angulis: Idem accusatores & De-  
fensores; cum in aliis probent, quod in me reprobant: quasi Virtus &  
Virtutum non in Robore sit, sed cum Authore mutetur.*

I cannot blame the Reader if he be weary of this long Apology,  
and ask, To what purpose are all these words? To whom I truly  
answer; More for thy sake: then mine own: because some angry  
Divines that dissent, do raise such an *odium* against my Writings,  
upon the pretenses before intimated, that they may thereby hinder  
thee from receiving any benefit, and entertaining the Truth. For  
my own sake, I confess it little troubleth me; for I know it hath  
been the case of my betters, and I have greater matters to be trou-  
bled for. I can say as *Viss. Strigelius Epist. ad Wosubech.* a little be-  
fore his death, *Ego editione talium pagellarum nec unminis quæ vanum  
gloriam quero; nec aucupium pecunie exerceo: Sed cupio Deo decla-  
rare meam gratitudinem pro maximis beneficiis; & Ecclesie ostendere  
meam confessionem, denique medicorum ingenio aliqua ex parte prodesse.  
Horum finium cum mihi optime sum Conscient, non moror quorundam  
insulsas aut vomentas reprehensiones, sed me & meos labores Filio Dei  
commendo. Scio meam Vita curriculum & breve & exiguum esse:  
Quare in hac brevitate peregrinationis pō dicam, scribam & faciam,  
quæ migrationem in vitam æternam non impediunt.* This Learned Di-  
vine (*Strigelius*) himself, and before him *Adelawthon*, as peace-  
able as I feared (and many another besides them also) have been  
so tired with the censures and reproaches of Divines, that it made  
them, if not weary of living, yet more willing to die: So that *Me-  
lanchthon* thus wrote down before his death, the motives of his willing-  
ness to leave this world.

*A finisris.*  
*Discedes a Peccatis:*  
*Liberaberis ab arumnis &*  
*a Rabie Theologorum.*

*Venies in Lucem:*  
*Vidabis Deum:*  
*Intueberis Filium Dei:*  
*Disces illa mira arana qua in hac  
vita intelligere non potuisti: Cur sic  
simus conditi: Qualis sit copulatio  
duarum naturarum in Christo.*

Nay it is not only Dissenters, that do terrifie people from reading what I have written, by telling them of I know not what latent dangerous Errors; but even they that are of the same opinion with me: For example, I lately wrote, that [the Doctrine of Infallible perseverance of all the sanctified, was my strong opinion, and I was perswaded of its truth,] and I argued for it from Scripture; yet because I so far acknowledged my own weakness, as to say, that I was not so fully certain of it, as of the Articles of the Creed, and because I say, I think it unsafe for a backsliding scandalous Christian, to venture his salvation merely on this controverted Point,] what offence is taken? what reports spread abroad? some proclaiming that I wrote against Perseverance (even when I wrote for it;) Others that I am turn'd Arminian: Others that I am dangerously warping! In so much that some of my nearest friends, for whose good I published that Book, were ready to throw it by for fear of being infected with my doctrine against Perseverance! The enemies Instruments be not all unlearned nor ungodly.

For my part, I commend their zeal against Error, so it be Error indeed, and so they will moderate it with Charity and Humility. I am as strongly perswaded that its the Dissenters that erre, as they are that its I. And were they as zealous against Error indeed, I think I might have spared the labour of such Writings as these. But I remember how they reprehended *Beatus Rhenanus* for his supposed covetousness, *Beatus est Beatus: attamen sibi*. So are such Brethren charitable, *sibi & suis*. And all this comes a studio partium, and because the Doctrine of the Unity of Christs Body, and the Communion of Saints (as Saints) is not reduced to practice; and we love not men so much for being of the same Body, as for being of the same Side or Party with us; nor for being in the same Christ, as for being of the same Opinion. If he that knows Christ knows all things; and if Interest in Christ alone be enough to make us Happy; then is it enough to make our Brother Amiable; though still we may be allowed the dislike of his faults.

Which side the Truth lies on, in the Points here debated, I willingly leave the Reader to judge according to the evidence that shall appear to him in the perusal. I desire no more of him, but Diligence, Impartiality, and Patience in his studying it: And I again intreat my Brethren to believe that I write this in an unfained Love of





# THE CONTENTS.

<b>H</b> e Prologue to Mr. Blake,	pag. 1
Certain Distinctions and Propositions explaining my sense, How Christ as King is the Object of Justifying Faith,	§. 1. 3
Ten Arguments proving that Christ as King and Head is the object of the Justifying Act of Faith,	§. 1. 3, 4
The common Distinction between Fides Quæ, and Fides Quâ Justificat, examined,	§. 1. 7
The danger of the contrary Doctrine,	§. 1. 8
The former Doctrine defended against Mr. Blakes Exceptions,	§. 1. 9
The same defended against more of his Exceptions: and the Faith Heb. 11, explained,	§. 2. 10
James 2. about Justification by Works, explained and vindicated,	§. 3. 12
How far Works Justifie,	§. 3. & 4. 14, 15
Why I wrote against the Instrumentality of Faith in Justifying,	§. 4. ibid
Ethical Active improper Receiving, distinguished from Physical Passive proper Receiving,	§. 5. 17
How Christ dwells in us by Faith,	§. 5. ibid
Mr. Bl's Exceptions against my opposition of Faiths Instrumentality in Receiving Christ, considered,	§. 6. 18
Mr. Bl's dangerous Doctrine, That God is not the sole efficient, nor any Act of God the sole Instrument of Justification,	§. 7. & 8. 19
Mr. Bl's contradiction, that faith is the Instrument of man, and yet man doth not Justifie himself,	§. 9. 20
Whether Faith be both Gods Instrument and mans in Justification,	§. 10. 21
Further, how Christ is said to dwell in us by Faith,	§. 10. 22
The common opinion of Faiths Instrumentality opened: and the Truth further explained,	§. 11. 23
More of Mr. Bl's reasoning on this, confuted,	§. 12. 27

whether God make use of our Faith as his Instrument to Justify us,	S. 13
whether the Covenant of God be his Instrument of Justification,	S. 14
Mr. Bl.'s arguing against the Instrumentality of the Promise confuted,	S. 15, & 16.
Mr. Bl.'s dangerous Doctrine confuted, that [the Efficacy that is in the Gospel to Justification is received by their Faith to whom it is tendered,	S. 17, & 18.
whether Mr. Bl. say truly, that the Word hath much less an Influx to the producing of the Effect by a proper Causality then faith,	S. 19.
In what way of Causality the Word worketh,	S. 20.
whether the Word be a Passive Instrument,	S. 21.
Mr. Bl.'s strange Doctrine examined, that [the Word is a Passive Instrument of Justification,	S. 22, & 23.
where against Mr. Bl.'s Doctrine, that [Faith through the Spirit gives efficacy and power of working to the Gospel, in forgiving sins]	S. 24.
Fuller proof of the most proper Instrumentality of the Gospel in Justification,	S. 25.
Mr. Bl. Contradiction, in making Faith and the Gospel two Instruments, both making up one compleat Instrument,	S. 25.
where against Mr. Bl. strange doctrine, that [Faith gives efficacy as an Instrument to the Word,	S. 25.
A Condition, what; and how differing from meer Duty,	S. 27.
The difference between us compromised or narrowed,	S. 27.
Of Evangelical personal Righteousness,	S. 28.
What Righteousness is,	S. 28.
In what sense our personal Righteousness is Imperfect and perfect,	S. 28.
Mat. 6. 6. explained, Our Righteousness is as filthy rags,	S. 29.
How Holiness is perfect or Imperfect,	S. 30.
whether Holiness or Righteousness be capable neither of perfection nor Imperfection; but in relation to a Rule,	S. 31. & 32.
Concerning mischarging learned Divines with Ignorance and other harsh speeches,	S. 33.
We are not denominated personally righteous for our conformity to the Law of Works only, or properly, proved,	S. 33.
whether as Mr. Bl. saith, the old Rule, the Moral Law be a perfect Rule, and the only Rule,	S. 33.
A Vindication of the Author from the imputation of Arrogance, for charging some Divines with Ignorance,	S. 33.
whether	

<i>Whether Imperfect Conformity to the Law be Righteousness, as an Image less like the pattern is an Image,</i>	§.33. 54
<i>How fairly Mr. Bl. chargeth me to say [Sincerity is the New Rule,</i>	§.36. 53
<i>An Answer to Davenants Testimony cited by Mr. Bl.</i>	§.37. 56
<i>How far Unbelief and Impenitency in professed Christians are violators of the New Covenant,</i>	§.38. 57
<i>How many sorts of Promises or Covenants there are in Scripture mention- ed,</i>	§.39. 58
<i>How far Hypocrites and wicked men, are, or are not in Covenant with God; in several Propositions,</i>	§.39. 60
<i>An enquiry into Mr. Bl.'s meaning, of Dogmatical faith, and being in Covenant,</i>	§.39. 64
<i>Of the Outward Covenant (as they call it) and how far the Unbelievers or Hypocrites may have right to Baptism and other Ordinances,</i>	§.39. <i>ibid</i>
<i>Mr. Bl.'s Absurdities supposed to follow the restraint of the Covenant to the Elect, considered,</i>	§.41. 80
<i>Our own Covenanting is the principal part of the Condition of Gods promise or Covenant of Grace,</i>	§.41. 81
<i>Whether I make the Seal of Baptism, and of the Spirit, to be of equal lati- tude,</i>	§.42. 84
<i>Mr. Bl.'s dangerous argument, answered [The great Condition to which Baptism engageth, is not a prerequisite in Baptism: But Justifying Faith is such: Therefore]</i>	§.43. <i>ibid</i>
<i>More of Mr. Bl.'s Arguments answered,</i>	§.44. & 45. 86
<i>My Arguments Vindicated from Mr. Bl.'s Exception,</i>	§.46. to 52. 88
<i>26 Arguments to prove, that it is Justifying faith which God requires of them that come to Baptism, and that Mr. Bl.'s doctrine in this is un- sound and unsafe,</i>	§.52. 94
<i>Of Mr. Bl.'s Controversie with Mr. Firmin,</i>	§.53. 107
<i>My asserting of the Absolute promise of the first Grace, vindicated,</i>	§.55. 108
<i>Whether our Faith and Repentance be Gods Works,</i>	§.55. 109
<i>What Life was promised to Adam in the first Covenant,</i>	§.56. 111
<i>Of the Death threatened by the first Covenant,</i>	§.57. 112
<i>Whether the Death of the body by separation of the soul were determinate- ly threatened,</i>	§.58. 113
<i>Of the Law as made to Christ,</i>	§.59. 115
<i>Whether the Sacrament seal the Conditional promise Absolutely? or the</i>	<i>Conclusion</i>

Conclusion [I am Justified and shall be saved] Conditionally,	\$ 60,
	61, 62, 63, 113
The Nature of sealing opened,	\$ 64, 118
20 Propositions shewing how God sealeth,	\$ 64, 119
That the minor being sealed the Conclusion is not eo nomine sealed, as Mr. Bl. affirmeth,	\$ 65, 123
How Sacraments seal with particular Application,	\$ 67, 125
Mr. Bl.'s doctrine untrue, that [If the Conclusion be not sealed, then no Proposition is sealed]	\$ 68, 126
Whether it be Virtually written in Scripture that Mr. Bl. is justified,	\$ 69, 126
More about Condicional sealing,	\$ 70, 71, 128
Whether it is de fide that Mr. Bl. is justified,	\$ 72, 73, 74, 129
In what sense we deny that Conclusion to be de fide,	\$ 75, 133
That Divine Faith hath Evidence, as well as Certainty. Rob. Baronius and Rada's words to the contrary, examined,	\$ 75, 134
The difference between Mr. Bl. and me contracted, and a plain cogent Ar- gument added, to prove, that the Conclusion fore-mentioned is not sealed,	\$ 76, 139
The possibility but vanity of Condicional sealing,	\$ 77, 140
More of Mr. Bl.'s Reasons answered,	\$ 78, to 81, 141
The danger of teaching men, that they are bound to believe that they are justified, and shall be saved,	\$ 81, 142
In what sense the Covenant commandeth perfect obedience,	\$ 82, 144
Mr. Bl.'s Reasons examined, concerning the Covenants commanding per- fection,	\$ 82, to 91, 144
How far true believers are Covenant-breakers,	\$ 84, 148
The Covenant is Gods Law,	\$ 91, 152
The Conclusion Apologetical against the charge of singularity,	\$ 92, 152

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THE PROLOGUE



## The Prologue.



Y Reverend and dearly beloved Brother, I remember that when I met you last at *Strawbury*, you told me that you had sent to the Presse a Treatise of the *Covenants*, and desired me not to be offended, if you published in it some things against my Judgement: Your Treatise is since come to my hands, and upon a brief perusal of some part of it, I am bold to let you know this much of my thoughts, 1. That I very much value and honour your Eearned Labours, and had I been *M<sup>r</sup> Vines* or *M<sup>r</sup> Fisher*, I might rather have given (in some respects) a higher commendations of your Book:

And especially I love it for its sound discoveries of the Vanity of the Antinomians. 2. So farre am I from being offended at your Writing against my Writings, that (as I have oft said concerning *M<sup>r</sup> Owen*, since I saw his Book against me, even so do I by you) I never honoured you so much (though much) nor loved you so dearly (though dearly) before as since; for I see more of your worth then I saw before. For where I erre, why should I be offended with any brother for loving Gods Truth and mens souls, above my Errours, or any seeming Reputation of mine that may be engaged in them, and for seeking to cure the hurt that I have done? God forbid that I should seek to maintain a Reputation obtained by, or held in an opposition to the Truth. I take all my Errors in Theology (even in the highest revealed points, *particpatiser*) to be my finnes; but especially my divulged Errors: And I take him for my best friend, that is the greatest enemy to my sins. And where I erre not, I have little cause for my own sake to be offended at your opposition. For as you are pleased to honour me too highly both in your Epitheres and tender dealing, yea in being at so much pains with anything of mine, and in stooping to a publick opposition of that which you might have thought more worthy of your contempt, so I know you did it in a zeal for God and Truth, and you thought all was Error that you opposed: so that in the general we fight under one Master, and for one Cause, and against one Enemy: You are for Christ, 1. For Truth and against Errors, so farre as you know it, and so am I. I know you wrote not against Me, but against my Errors, reall or supposed. And truly, though I would not be shamelesse or impenitent, nor go so far as *Seneca*, to say we should not object a common fault to singular persons (*Vid. Cor. de Irâ*, l. 3. c. 26. p. *(mibi)* 452. no more then to reproach a Blackmore with his colour; yet I



see so much by the most Learned and Judicious, to assure me that *humana est error*, and that we know but in part, that I take it for no more dishonour, to have the world know that I erre, then for them to know that I am one of their Brethren, a son of *Adam*, and not yet arrived at that blessed state where that which is childish shall cease, and all that is imperfect shall be done away. Only if my Errors be greater then ordinary, I must be humbled more then ordinary, as knowing that my sin is the cause that I have no greater illumination of the Spirit. I have truly published to the world my indignation against the proud indignation of those men, that account him their enemy that shall publicly contradict them.

2. Yet must I needs tell you, that in the points which you contradict, I finde no great alteration upon my understanding by your Writings; whether it be from the want of evidence of truth in your Constitution, or through the dulnesse of my Apprehension, I hope I shall better be able to judge, when I have heard from you next. I think I may safely say, It is not from an unwillingness to know the Truth. And one further difference there is in our Judgements; For my Judgement is, that it is not so convenient nor safe a way to publish suddenly a reply to your opposition, as to tell you my thoughts privately (seeing we live so near) and to bring the Points in difference by friendly collations to as narrow a compass as we can, and make as clear a discovery of each others meanings as may be; and then by joynt consent to tell the world our several Judgements, and our Reasons, as lovers of the Truth and of each other; that so others may have the benefit of our friendly Collations and Enquiries; and may be thereby advantaged for the more facile discovery of the Truth. Truly I would have all such Controversies so handled, that all the vain altercations might lye in the dust in our Studies, and that which is published might be in one Volume friendly subscribed by both parties. In this I perceive by your practise, your Judgement differs from mine; and that you rather judge it fittest to speak first by the Presse, that the world may hear us. I crave your acceptance of these Papers, rather in this private way, and that you will signifie to me in what way I shall expect your return, wherein I think it fitter you please your self then me. I shall faithfully give you an account of the effect of your Arguments on my weak understanding; but not in the order as they lye in your Book, but I will begin with those Points which I Judge to be of greatest moment.

## S. 1.

## Mr Blaks Treat. of Covenants, pag. 79.

IT is also true that faith accepts Christ as a Lord, as well as a Saviour: But it is the Acceptation of him as a Saviour, not as a Lord, that Justifies: Christ Rules his People as a King, Teacheth them as a Prophet, but makes Atonement for them only as a Priest, by giving himself in Sacrifice, his blood for Remission of sins: These must be distinguished, but not divided: Faith hath an eye at all, the blood of Christ, the command of Christ, the doctrine of Christ, but as it lies and fastens on his blood, so it Justifies. He is set out a propitiation through faith in his blood, Rom. 3. 24. not through faith in his command. It is the blood of Christ that cleanseth all sin, and not the Sovereignty of Christ. These confusions of the distinct parts of Christs Mediatorship, and the special offices of faith may not be suffered. Scripture assignes each its particular place and work; Sovereignty doth not cleanse us; nor doth blood command us: Faith in his blood, not faith yielding to his Sovereignty doth Justifie us.

to do this, but I shall speak further on this point in the next chapter.

R. B. **T**his is a Point of so great moment in my eyes, that I resolve to begin with it. I doubt not but the difference between you and me is only about the bare methodizing of our Notions, and not *de Substantia rei*. But I doubt lest your doctrine being received by common heads, according to the true importance of your expressions, may do more against their salvation than is yet well thought on: And that not *per accidens*, but from its proper nature: supposing the impression of the soul to be but answerable to the objective doctrinal seal. I am no friend to the confusion that you here speak against; and I am glad so to find you so little in love with it, as to pass your judgement that it is not to be suffered: For now I rest assured that you will not be offended, when here or hereafter, I shall open your guineas of it; and that you will not be unwilling of what may tend to your cure. These two or three necessary distinctions I must first here premise, before I can give a clear answer to your words.

1. I distinguish still between constitutive Justification or Remission by the Gospel grant or Covenant, called by most *Justificatio Juris*, and Justification *per sententiam Judicis*. 2. I distinguish between constitutive Legal Justification as begun, and as continued or consummate. 3. Between the Physical operation of Christ and his Benefits on the intellect of the Believer *per modum objecti apprehensi*, and intelligible species, and the moral conveyance of Right to Christ and his Benefits, which is by an act of Law or Covenant donation. 4. Between these two questions, What justifieth *ex parte Christi*? and What justifieth, or is required to our Justification *ex parte peccatoris*? 5. Between the true efficient causes of our Justification, and the mere condition, *sine qua non, et cum qua*. 6. Between Christ's Meriting mans Justification, and his actual justifying him, by constitution or sentence.

Hereupon I will lay down what I maintain in these Propositions, which (some of them) shall speak further then the present Point in Question, for a preparation to what followeth.

**Prop. 1.** Christ did Merit our Justification (or a power to justify) not as a King, but by satisfying the justice of God in the form of a servant.

**Prop. 2.** Christ doth justify *Constitutivè* as King and Lord, viz. as *Domini Redemptor*, i.e. *quoad valorem rei*, he conferreth it, as *Domini gratis benefactor*; but *quoad modum conditionalem conferendi*, as *Reitor et Benefactor*. For it is Christ's enacting the new Law or Covenant, by which he doth legally pardon or confer Remission, and constitute us Righteous, supposing the condition performed on our part. And this is not an act of Christ as a Priest or Satisfier; but jointly, as *Benefactor et Reitor*.

**Prop. 3.** Christ doth justify by sentence, as he is Judge and King, and not as Priest.

**Prop. 4.** Sentential Justification, is the most full, compleat and eminent Justification; that in Law being *quoad sententiam*, but virtual Justification; though *quoad constitutionem debiti et relationis*, it be actual Justification.

**Prop. 5.** Faith justifieth not by receiving Christ as an object which is to make a real impression and mutation on the intellect, according to the nature of the species: I say, To justify, is not to make such a real change: Though some joy with the Papists in this, and tell me, that as the Divine Attributes make their se-

veral moral Impressions on the soul according to their several natures, so do the satisfaction and merits of Christ, apprehended, procure comfort and joy, and a justifying sentence to be pronounced in the soul it self: and so the apprehension of Christs Sovereignty cauleth our subjection (which last is true.)

*Prop. 6.* Faith therefore can have no Physical Causation or Efficiency in justifying; seeing that the work to be done by us, is not *nosmetipsos justificare*, in whole or in part, but only *pro acquirere ad Beneficium grati sed conditionatius collatum*: It is a Relative change that is made by Justification, and not a Real or Physical.

*Prop. 7.* The Legal, formal interest, or conducibility of Faith to our Justification, cannot therefore be any other then that of a Condition, in the proper Law-sense, as the word [Condition] is used, viz. that species of conditions which they call *Voluntaria vel Potestativa*, and not *Casuales vel Mixta*.

*Prop. 8.* Scripture doth not say (that I can save) that Faith justifieth; but that *we are justified by Faith*: I therefore use the later phrase rather then the former, both because it is safest to speak with the Scripture, and because the former speech seemeth to import an Efficiency; but the later frequently imports no more then a meer condition. Yet I will not quarrell with any that speaks otherwise, nor refuse to speak in their phrase while I dispute with them, as long as I first tell them my meaning.

*Prop. 9.* Though, *ex parte Christi*, our several changes proceed from his several Benefits, and parts of his Office exercised for us; yet, *ex parte nostri*, i. e. *id est*, it is one ensire apprehension or receiving of Christ as he is offered in the Gospel, which is the Condition of our interest in Christ and his several Benefits; and the effect is not parcelled or diversified or distinguished from the several distinct respects that faith hath to its object. Christ meriteth Remission for us as Satisfier of Justice; and he actually justifieth us as Benefactor King and Judge, and he reacheth us as Prophet, and ruleth us as King. The real mutations here on us, receive their diversification partly from our faith, because there faith doth *efficer* or *causare*; As we learn of Christ because we Believe him, or Take him for our Teacher: We obey him because we Take him for our King, &c. But it is not so with the Conveyance of meer Right or Title to Christ and his Benefits. Faith doth not obtain Right to Remission and Justification distinctly as it receiveth his Righteousness, or himself as Priest; and so Right to the Privileges of Christs Government, distinctly as it taketh him as King; nor Right to Adoption, as it taketh him as a Father; nor Right to Glory, as it taketh him as Glorifier: no more then all inferior benefits (as Title to Magistracy, Ministry, Health, House, Lands, &c.) proceed and are diversified by the divers aspects of our faith on Christ. The true Reason of which is this; That Right to a benefit is the meer effect of the Gift (Donation) or Revealed Will of the Giver: And therefore no Act of the Receiver hath any more interest, or any other then it pleaseth the Donor to assign or appoint it to have. So that (*supposita actu naturā*) all the formall Civil interest comes from Gods meer Will, as Donor: (for to the Absolute Benefactor doth it belong, as to conferre all Right to his freely-given Benefits, so to determine of the Time and Manner of Conveyance, and so of the Conditions on the Receivers part.) The nature of the Act of Faith is caused by God, as Creator of the old and new Creature; I mean of our natural faculties, and their supernatural endowments or dispositions: And therefore this is presupposed *in ordine naturæ* to faiths Legal interest: As God is first the Maker of earth, before he is the Maker of

Adams.



*Adams* body: Faith is to be considered as being Faith (i. e. such acts exercised about such objects) in order of nature, before it can be rightly considered as justifying or the condition of Justification: Seeing therefore it receives all its formal Legal interest from God, as Legislator and Donor of Christ and his benefits, which is after its material aptitude *ad hoc officium*: its interest must not be gathered directly, *ex natura actus*, but *ex constitutione donantis & ordinantis*. And therefore you must first prove out of the Gospel, that It is the Ordination of God, that as Christs several actions have their several effects for us and on us, so our faith shall be the proper condition of each of these various effects, *quod apprehendit*, as it Believeth or Accepteth each distinct effect, or Christ distinctly as the cause of that effect, *& etiam consideratum in modo causandi*. But, alas, How invisible is the Proof of this in all your Writings? (I will leave the rest of the Propositions, by which I intended here together to have opened some more of my sense, till afterwards, because I will not interrupt the present business.) Here, either my Understanding is too shallow to reach your sense, or else you are guilty, *quoad literam*, of very great confusion; (which one would think should have befallen you at any time, rather then when you are blaming others of unsufferable confusion;) and yet *quoad sensum involutum*, of more dangerous, unscriptural, unproved Distinction.

1. Your expressions confound Christ and his Actions, with mans faith in our Justification: Or, these two Questions [By what are we justified *ex parte Christi*? and [By what are we justified *ex parte nostri*?]

2. Your implied sense, even the heart of your reasoning, consisteth in this assertion, that [As our Rights, as to the several benefits received, is to be ascribed distinctly to several distinct Causes on Christs part, so also as distinctly are the particular Benefits, *quoad Debitum vel Titulum*, to be ascribed to the several distinct apprehensions of these Benefits (as most say), or of Christ as diversly causing them (as some say).] And here I cannot but complain of a treble injustice that you seem to me guilty of (even in this elaborate Treat, wherein you correct the Errors of so many others.)

1. Against the Truth and Word of God, in implying it to have done that, even in the great Point, the Constitution of the Condition of Justification and Salvation, which is not to be found done in all the Scripture.

2. Against the souls of men: 1. In such nice minding and cutting the Condition of their salvation, to their great perplexity, if they receive your doctrine. 2. And also in not affording them one word of Scripture or Reason for the proof of it, which is injustice, when you are Confuting others and Rectifying the world in so great a Point. 3. Lastly (and lastly) it is evident injustice to your Friend, to Accuse him (for it is no hard matter to know whom you mean) with confounding the distinct parts of Christs Mediatorship, which he still distinguisheth as exactly as he can: though he do not distribute as many offices to Faith, as there are objects for it, or as he doth to Christs several Works. Why did you not name one line where I do confound the parts of Christs Offices? I pray you do it for me in your next.

I will not trouble you much with Arguments for my opinion in this Point, seeing you meddle with none already laid down, and seeing I have done it over and over to others, and because I am now but Answering to your Confutation. Only let me tell you, that the Proof lieth on your part. For when I have once proved, that God giveth Christ and his Benefits to man, on Condition he will Believe in Christ or Accept him: If you will now distinguish, and say, It is Accepting his

his satisfaction, which is the Condition of Justification, and Accepting him as King, which is the Condition of Sanctification or Glorification, &c. you must prove this to be true. For *non est distinguendum vel limitandum ubi Lex non distinguit vel limitat*. If God say [Believe in the Lord Jesus, and thou shalt be saved,] and you say, [Believing in him as Priest is the only Condition of saving thee from guilt: and Believing in him as King, is the only Condition of saving thee from the power of sin, &c.] you must prove this which you say. Or if you will not say [It is the only Condition] but [the only instrument] you give up the Cause. For the word [Condition] is it that expresseth its nearest Legal Interest in justifying or conveying any Right: and that which you call its Instrumentality, is but the natural Aptitude and Remote Interest.

1. It is the Receiving of Christ as Christ that justifieth (as the Condition of Justification) But he is not received as Christ, if not as Lord-Redeemer.

2. Justifying faith is (say the Assembly) the Receiving of Christ as he is offered in the Gospel: But he is offered in the Gospel as Saviour and Lord, and not as Saviour only: Therefore, &c.

3. Justifying faith is the Receiving of Christ as a full Saviour: But that cannot be except he be received as Lord. For to save from the power of sin, is as true a part of the Saviours Office, as to save from the guilt.

4. Justifying faith receiveth Christ as he justifieth us, or as he is to justify us: But he doth justify us as King and Judge and Benefactor: as he satisfieth and meritteth in the form of a servant under the Law.

5. If receiving Christ as a Satisfier and Meriter, be the only faith that gives right to Justification, then on the same grounds you must say, It is the only faith that gives right to further Sanctification and so Glorification: For Christ Merited one as well as the other.

6. Rejecting Christ as King, is the condemning sin: Therefore receiving him as King is the justifying faith, Luk. 19. 27. *Those mine enemies that would not that I should reign over them, bring, &c.* The reason of the consequent is, because unbelief condemneth (at least partly) as it is the privation of the justifying faith: A peak of that condemnation or peremptory sentence which is proper to the new Law, and its peculiar condemning sin, eminently so called.

7. *Psal. 2.* Kissing the Son and submitting to him as King, is made the condition of escaping his wrath.

8. *Matth. 11. 28, 29, 30.* The condition of Ease and Rest (from guilt, as well as power of sin) is our coming to Christ as a Teacher and Example of meekness and lowliness, and our Learning of him, and Taking on us his yoke and burden.

9. That faith which is the Condition of Salvation, is the Condition of Justification or Remission: But it is the receiving of Christ as King, as well as Satisfier, that is the Condition of Salvation: Therefore, &c. 1. Justification as judgement, and Salvation (from hell, and adjudication to Glory) are all on the same conditions, *Mat. 25. & ubique*. 2. Justification is but the justifying of our Right to Salvation: i.e. sentencing us as *Non reos Penae* (*quia Dissolvas eis obligationem*) & *quibus debetur premium*. Therefore Justification and Salvation must needs have the same conditions on our part. 3. Scripture no where makes our faith, or act of faith, the Condition of Justification, and another of Salvation. But contrarily ascribeth both to one. 4. When *Paul* argueth most zealously against Works and for Faith only, it is in respect to Salvation generally, and not to justification only. *Eph. 2. 8, 9.* *By grace ye are saved through faith, &c. Not of works, lest*

any man should best. Tit. 3. 5. *Not by works of righteousness which we have done, but according to his Mercy be saved us, &c.* Never more was said against Justification by Works (which Paul excludes) then against Salvation by them: Nor is it any more dishonour to Christ that he should give Justification or Remission on Condition of our Accepting him as King, then that he should give Salvation on that Condition. 3. Pardon of sin and freedom from hell, must needs have the same Condition: For pardon respecteth the punishment as truly as the sin. *Pau. & Paulus advers.* Pardon dissolveth guilt; Guilt is the obligation to punishment. Yet I speak here only of a plenary and continued pardon.

10. Lastly, If Accepting Christ as Lord-Redeemer, be the *Fides qua Justificat*, i.e. *qua est conditio Justificationis*, then it is nearly, strictly and properly the justifying act of faith, as the accepting of Christs Righteousness is: But the Antecedent is granted by all Divines that I have had to do with: Therefore, &c. For the general cheat is by the distinction of *Fides qua Justificat* (that is, say they, the Accepting of Christ as Saviour and Lord, by a faith disposed to fruitfulness in obedience) and *Fides quæ Justificat* (and that is the Accepting of Christs Righteousness as our formal Righteousness, say some: Or the Accepting of Christs Righteousness as the meritorious cause of our Righteousness, say others: Or the Accepting of Christ himself as Priest, say others.) Now this *Fides [Quæ]* either respecteth the meer matter of faith, or it respecteth the formality of the effect, or it respecteth the Formal Reason of faiths interest in the effect, *ut medium, vel causa*. 1. If [*Quæ*] respect only the matter of faith, then 1. it is an unlit phrase; for [*quæ*] and [*quatenus*] are strictly used to express the formal Reason of things. 2. And then the Accepting of Christ as Lord must be the *Fides Quæ* too: for that is confessed to be materially an act of that faith which justifieth. 2. If [*Quæ*] respect the formality of the effect, and so the respect of faith to that effect rather then another; then faith is not [justifying] *quæ recipit Christum, sed quæ justificat*: And so the distinction containeth this truth, That *fides qua sanctificat etiam justificat, sed non quæ sanctificat: &c. & contra*. But neither of these can be the sense of them that use this distinction in our case. 3. It must therefore be the former reason of faiths interest in justifying that is expressed by [*Quæ* 1.] and then it implieth the begging of the Question, or this false supposition [that *Fides quæ fides justificat*] I mean not *qua fides in genere*, but *quæ hæc fides*, viz. *qua est fiducia in Christum salvatorem, vel acceptatio Christi*. Indeed the term [Accepting] implieth the gift and offer, and the constitution of that acceptance for the condition: But the Act it self is but the Matter apt to be the condition: If Christ had been given (or pardon) absolutely, or on some other condition; then believing in him would not have justified. Therefore *fides in Christum quæ talis* doth not justify: but *quæ conditio Testamenti præstita*: though *fides in Christum qua talis* had in its nature a singular aptitude to be chosen and appointed to this Honour and Office. So much to shew the vanity of that distinction (of much more that might be said.) Further the consequence of the major Proposition of my Argument, is made past all dispute, to them that will but well consider this: To (be the condition of our justification) speaks the nearest interest of faith in our justification, that is, as it is *medium legale*, or that kinde of causality which it hath; which is to be *causa sine qua non, &c. cum qua*. Therefore it is a meer impossibility that the Receiving Christ as Lord should be the condition of our justification (or the *fides qua est conditio*, as they speak) and yet that we should not be justified by it as a condition, when performed? It is no sounder speech, then to say, that is an efficient cause, which doth

not effect. Some Conditions (and most among men) are Moral impulsive causes: Faith is rather a *removens prohibens*, and hath nothing in it that so well deserves the title of a Cause, as of a Condition: though unbelief may be said to be the Cause of our Not-being justified, as such causes are said to move God, when we speak according to the manner of men: Indeed if they will say (according to their principles) that *Fides in Christum Dominum quæ est conditio non justificat per modum instrumenti*, I shall grant it: But then 1. I shall say as much *de fide in Christum satisfaciendum*. 2. Thus they grant it the interest of a Condition in our Justification: and I intend no more. We are justified by faith as the Condition of Justification: Therefore we are justified by every act of faith which is the Condition: For, *Ad quatenus ad omne valet consequentia*. Thus I have given you a few of those many reasons which might be given, to prove that the Accepting of Christ for Lord-Redeemer, and not only as Satisfier, or not only his Righteousness, is that Faith by which as a Condition we are justified. And what sad effects it may produce to reach the world that the only justifying act of faith is, The Accepting of Justification as merited by Christs blood, or the Accepting of Christs Righteousness to justify them; it is not hard for an unprejudiced man to discern. For my part, in all my experience of the case of the ungodly that I have trial of, I can find no commoner cause of their general delusion and perdition, than this very doctrine; which they have generally received, though not in such exact terms as it is taught them. I never met with the most rebellious wretch (except now and then one under terrors) but when they have sinned their worst, they still think to be saved, because they believe: And what is their believing? why they believe that Christ died for them; and therefore God will forgive them, and they trust for pardon and salvation to Christs death and Gods mercy: This were good, if this were not all; but if Christ were also received as their Sovereign and Sanctifier and Teacher: But if this were the only justifying act (as they usually speak) then I should not know how to disprove him that should tell me that all men in the world shall be saved that beleeve the Gospel to be true: or at least, the far greatest part of the most wicked men: For I am certain that they are willing not to be damned, and therefore Accept, or are Willing of Christ to save them from damnation: and I am sure they are Willing to be pardoned as fast as they sin, and that is, to be justified: and therefore must needs be Willing of Christ to pardon them (supposing that they beleeve the Gospel to be true) What therefore shall I say if a wicked wretch thus argue: He that hath the only justifying act of faith is justified: But that have I; for I Accept of Christ to forgive and justify me by his blood: Therefore, &c? Shall I tell him that he dissembleth, and is not Willing? Why 1. Long may I so tell him before he will beleeve me, when he feels that I speak falsely and slander him. 2. And I should know that I slander him my self: Supposing that he beleeve that there is no pardon but by Christs blood, (as the devils and many millions of wicked men do beleeve:) For I know no man in his wits can be willing to be unpardoned and to burn in hell. Shall I give him the common answer (the best that ever was given to me,) that though the only justifying act be the receiving Christ or his Righteousness to justify us, yet this must be ever accompanied with the receiving him as Sovereign, and a resolution to obey him? Perhaps I may so puzzle him for want of Logic or Reason; but else how easily may he tell me, that this receiving Christ as Lord, hath either the nature of a *medium ad finem*, or not? If it be no *medium*, the want of it in this case cannot hinder the Justification of that man that is sure he hath the sole justifying act it self: For as

more signs & little circumstances do nothing to the effect; to the want of them hinder not the effect where all causes and means are present? But if I say, that this act of faith is a *means* to justification; then I must either make it a Cause, or a Condition, or invent some new *medium* not yet known.

But you say [Sovereignty doth not cleanse us, nor doth blood command us.] *Ans.* 1. How ill is Sovereignty put in stead of the Sovereign? I say not that the reception of Christs Sovereignty doth justify (those words may have an ill sense) but we are justified by receiving Christ as our Sovereign (which much differs from the former.) 2. Christ as Sovereign doth cleanse us, both from the guilt and power of sinne, by actual Remission or justification; and by Sanctification. 3. Suppose you speak true, as you do, if you mean it only of Meriting our cleansing: What is this to our Question? But you adde, [Faith in his blood, not faith yielding to his Sovereignty doth justify us.] *Ans.* This is something to the purpose, if it had been proved. But will a nude and crude Assertion change mens judgements? or should you have expected it? Alas you cite, and therefore it might seem that you thought it some proof of this, *Rom. 3. 24.* But all the force of your Argument is from your dangerous addition, which, who will take for good Exposition? The text saith, He is set forth to be a propitiation, *through faith in his Blood.* And you adde, [Not through faith in his Command.] 1. *Sed quo jure nascis.* Your exclusion is either upon supposition, that *faith in his Blood* is equipollent to *faith in his Blood only*; or else it is on some mysterious ground, which you should the rather have revealed, because it is not obvious to your ordinary Reader to discover it, without your revelation. If the former; 1. By what authority do you adde, [only] in your interpretation? 2. Will you exclude also his Obedience, Resurrection, Intercession, &c? When by the obedience of one many are made righteous? and *Rom. 8. 33, 34.* It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. 2. But the thing that you had to prove was not the exclusion of [faith in his Command] but of [faith in Christ as Lord and Teacher] or either: Receiving Christ as Ruler, goeth before the receiving of his particular Commands. And for the text, *Rom. 3. 24.* It was fittest for Paul to say, [by faith in his blood] because he intends to connote both what we are justified by, *ex parte Christi*; and what *ex parte nostri*, but the former principally. I will explain my thoughts by a similitude or two.

Suppose a Rebelle be Condemned, and lye in prison waiting for Execution; and the Kings Son being to raise an Army, buyeth this Rebelle, with all his fellow prisoners, from the hand of Justice, and sendeth to them this message; If you will thankfully acknowledge my favours, and take the hereafter for your Prince or General, and lift your selves under me, I will pardon you (or give you the pardon which I have purchased) and moreover will give you places of Honour and Profit in my Army:] Here now if the Question be, What it is on the Princes part that doth deliver the prisoners? It is his ransom, as to the Impetration or Preparation; and it is his free-Grant, which doth it, as to the actual Deliverance. If it be askt What is it that Honoureth or Enricheth him? It is the place of Honour and Riches that by the Prince is freely given him. But if you ask on the offenders part, What it is that delivereth him as the condition? It is not his accepting Pardon and Deliverance (or the Prince as a Pardoner or Ransomer) that is the sole Condition of his pardon and deliverance from death: Nor is it the Accepting of the Honour (or of the Prince as one to honour him) that is the sole condition



of his Honour: Nor is it accepting of Riches, that is the sole condition of enriching him. But it is entirely the accepting of the Prison for his General, and thankful acknowledging his Ransom, that is the Condition of all together, and hath as near an interest in one part of the Benefit, as another.

Or suppose the condemned prisoner be a woman, and the Prince having Ransomed her, doth send this offer to her, That if she will thankfully acknowledge his favour, and take him for her Redeemer and Husband and Prince (to love, honour and obey him) he will deliver her, and make her his Queen, and she shall partake of all his Honour and Riches. Here now is the Question, What it is on his part that Redeemed her? What that Delivered her? What that honoured her? What that enriched her? each effect must be ascribed to its proper cause, and the causes not confounded: And she must distinctly apprehend, by what way and cause each privilege comes. But if you ask only, What it is on her part that is the condition of enjoying these Benefits? Why it is but one entire, undivided Condition before mentioned: Will you here subtilly distinguish and say, that her taking him to deliver her, is the sole act which is the condition of her Deliverance? and her taking him to Dignify her, is the sole condition of her Dignity? and her taking him as Rich, or to enrich her, is the sole condition of her enriching? No, It is one undivided condition that equally gives her interest in all. Much less is it the Accepting of his Riches, that is the sole condition of enriching her. Yet if any should in one Question include both, What on his part did he do for her from death? and what on her part? then it must be express as Paul did in the forementioned text, in our case: It is her Marrying, or Accepting a Merciful Redeemer. I should wrong you, by seeming to imply a doubt of your Apprehensiveness, if I should spend words in application of this to our case. Having been so much too tedious already, I will only add; That the common doctrine in this Point, requires that there be as many acts of faith as there are Benefits from Christ to be received; and that each one is the Instrument of receiving that particular benefit: and so, one act of faith Justifieth, another Adopteth, &c. And that act which receiveth Justification, which they call the Passive Instrument thereof, in the upshot of all their Disputes they so describe, that it is apparent they mean *passive Justificationem passivam*: And so with them *Oratio ex Justificati* must be synonymous terms: For so to receive Justification, is nothing but to be justified.

**M. B.** *Here are several acts of Justifying faith, Heb. 11. but those are not acts of Justification. It is one Abrahams obedience, Moses self-denial, Gideons valour, that were their Justification: but the Blood who did enable them in these duties by his Spirit. Paul went in these duties as high as they, living in more clear light and under more abundant grace. I doubt not but he out-kept them, and yet he was no thereby justified; as 1 Cor. 4. 4.*

S. 2.

**R. B.** 1. *It is a strange phrase to call any act of faith [An act of Justification.] If you speak properly, you must mean it efficienter vel continuative: either that some act of faith is an act of Justification, as the efficient (but that's farre from*

from truth, to believe and to justify differ) or else that it is an act constituting justification: But that is as far from truth; for then *Crede* should be *Justificari*. If you speak improperly, you must at least consider [An act effecting justification] as it seems you do; which is unsound, as well as improper: or else [An act which is the Condition of justification] which is sound, though improper.

2. Who knows whether you mean that [none of those acts, *Heb. 11.* are acts of justification] or [not all of them]. The proper importance of your words is for the former. But that is a dangerous anathema: for *1st. 13.* is judged by our Divines to contain a proper description of justifying faith [they saw the promises (i.e. the good promises), a faith off, and were persuaded of them, and embraced them, &c.] But which never you mean, you should have proved your assertion. It will be easily acknowledged that many there mentioned, were not the great and principal act which is the Condition of justification, as begun: But yet they may be lesser acts which are secondary parts of the condition of continuing their justification. I do not think but that act [by which *Noah* became the heir of the righteousness which is by faith,] *v. 7.* had a hand in continuing his justification, though it were the preparing the Ark, being moved with fear. I think that act by which *Abel* obtained witness that he was righteous, and that by which *Enoch* pleased God, and without which it is impossible to please him, had some hand in justification: I think these four great acts mentioned, *v. 6.* are part of the condition of justification.

1. To believe that God is (viz. that he is God, the Chief Good, the first and last, the principal efficient and ultimate End, &c.) 2. The diligent seeking of him, 3. Believing him to be a rewarder of them that do so. 4. Coming to him. (If this be distinct from the second.) When the holy Ghost doth of purpose in the whole Chapter forsooth the glory and excellency of faith, I dare not be one that shall imagine that he speaks all this of a lower sort of faith, and quite left out the noblest part which justifieth, from his praises.

3. Yet you should not (in my judgement) have called [*Abraham's* obedience, *Moses* self-denial, *Gideon's* valour] acts of justifying faith: Are these acts of faith? If you mean that these acts are fruits of faith, its true: Or if you mean that an act of faith did excite the soul to each of these acts, and so you mean not the obedience, valour, &c. but the act of faith which excited it, then you might call those acts of justifying faith: But if I had called valour and obedience so, I should have been blamed.

4. What mean you to say Obedience and Valour was not their justification? Do you think that any act of faith is justification? You mean (if I may conjecture from your after-doctrine) the instrument of justification.

5. But then how come you to say next, that it is Christ's blood? The blood of Christ is the meritorious cause of our justification, which improperly may be called also, the Matter of it: But I think it is neither our justification formally, nor the instrument of it in proper speech.

6. But I thought the contest in your Dispute had been, Which is the justifying act of faith, and which not? and therefore when you denied those in *Heb. 11.* to be acts of justification (which I am forced to interpret [justifying acts]) I expected to find the true act asserted; but in stead of that I find the opposite member, is [The blood of Christ.] Is this indeed the Controversie? Whether it be [Accepting Christ as Lord] or [the blood of Christ] that justifieth? Never was such a Question debated by me, in the way here intimated. I am wholly for you, if this be the doubt: It is Christ's blood that justifieth meritoriously. But yet



we are justified by faith too, as the condition of our interest in free Justification. And why should these two be put in opposition? I look: when you had asserted and well proved that it is not taking Christ as Lord, but only faith in his blood that is the condition on our part, of our attaining Justification.

7. It would prove a hard task to make good, that there are several acts of justifying faith, by which we are not justified: without flying to great impropriety of speech. By [justifying faith] you must mean, the Act, Habit, or renewed Faculty: If the act, then I think you will say, it is but one; or not many: Or at least every act, which is justifying faith, must needs be such as we are justified by: Or else why should that act be called [justifying faith]? 1. But I doubt not but you mean the habit: And then, 1. you confess that the habit is [justifying faith] which is true; nor only as it helpeth to produce the act, but even as it is in itself. But that will overthrow the doctrine of instrumentality. 2. It requireth another kinde of Disputing then I here meet with, to prove that acts and habits of mans soul, are of so different a nature, that where the acts are specifically distinct by the great distance and variety of objects, yet the habit producing all these is one and the same, and not distinct as the acts: and that obedience, self-denial and valour, are acts of the same habit of faith, as is the accepting an offered Christ. If you should mean by [justifying faith] the faculty as sanctified, when all other acts of that faculty as sanctified, or of the Spirit there residing, might as well be called Acts of justifying faith. But I will not imagine that this is your sense.

8. 1 Cor. 4. 4. is nothing to our business. Paul was not his own justifier: Though he knew not matter of condemnation (*sensu Evangelico*, for no doubt he knew himself to be a sinner) yet that did not justify him, because it is God only that is his Judge. Can you hence prove, that accepting Christ as Lord, is not the condition of our justification? Then you may prove the same of the accepting him as Saviour. For Paul knew nothing by himself, as if he were guilty of not performing the one or the other: yet was he not thereby justified.

M<sup>r</sup> Bl. [Ames indeed saith, that Abraham was justified by works, when he had offered Isaac his son on the altar, Jam. 2. 21. but either there we must understand a working faith, with Piscator, Parvus, Pemble, and confess that Paul and James handle two distinct questions, The one, Whether faith alone justifies without works? which he concludes in the Affirmative: The other, What faith justifieth? Whether a working faith only, and not a faith that is dead and idle? Or else I know not how to make sense of the Apostle, who straight inferres from Abrahams Justification by the offer of his son, And the Scripture was fulfilled, which saith, Abraham beleved God and it was imputed to him for righteousness. How otherwise do these accord? He was justified by works: and the Scripture was fulfilled, which saith, he was justified by faith?

## S. 3.

R. B. 1. [James must use the term [Works] twelve times in thirteen verses, (a thing not usual) as if he had foreseen how men would question his meaning, and yet for all that we must beleve that by [Works] James doth not mean [Works] it will prove as hard a thing to understand the Scripture,

as the Papists would persuade us that it is: and that there is as great a necessity of a living deciding Judge.

Do but read over all those verses, and put [working-faith] in stead of [Works] and try what sense you will make.

3. No doubt but *Paul* and *James* handle two distinct Questions. but not the two that you here express. *Paul* speaks of Meritorious Works, which make the Reward of Debt, and not of Grace; if you will beleve his own description of them, *Rom. 4. 4.* But *James* speaks of no such Works, but of such as have a consistency with Grace, and necessary subordination to it: I prove it: The Works that *James* speaks of, we must endeavour for and perform, or perish (supposing alme) But the works that *Paul* speaks of, no man must endeavour, or once imagine that he can perform; viz. such as make the reward to be of Debt and not of Grace. *Paul* speaks indeed of faith collaterally, but of Christs Merits and free-Grace, directly and purposely: So that the chief part of *Pauls* controversie was, Whether we are justified freely through Christs Merits? or through our own meritorious Works? But *James's* question is, Whether we are justified by faith alone, or by faith with obedience accompanying it; and both as subordinate to Christs Merits? *Pauls* question is, Of the meritorious Cause of our Justification: *James's* question is, Of the condition on our parts, of our Interest in a free Remission; supposing *Pauls* question determined, that Christ only is the Meritor. *Paul* speaks of Justification in *two*, both in the beginning and progress, but especially the beginning: But *James* speaks only of Justification as continued and consummate, and not as begun: For both *Abraham* and every mans was begun, before Works of Obedience: Though a disposition and resolution, and engagement to obey do go before.

4. If with the named Expositors, you understand by [Works] a working-faith; either you grant as much as I affirm; in sense; or else you must utterly null all the Apostles arguing, from *vers. 13. to the end.* For if by [Working-faith] you suppose that *James* meant that God did not only make [Faith itself] to be the principall condition, but also [its Working] in obedience, when there is opportunity, to be the secondary condition (or part of the condition) of Justification as continued; as being the necessary *modus*, or effect (both which it is in several respects) then you say the same in sense as I do, only changing the Scripture terms without and against reason. It is ordinary to make the *modus* or quality of that matter which is the substance of the condition, to be as real a part of the condition as the matter itself. As when you oblige your Debtor to pay you so much current English money; it is here as necessary that it be [English] and [Current] as that it be money. If you promise your servant his wages, on condition he serve you faithfully; here [Faithfulness] is as real a part of the Condition, as [Service.] If a man take a woman in Marriage, and estate her in all his Lands, on condition that she will be to him [a chaste, faithfull Wife:] here her chaste fidelity is as true a part of the condition, as to be his Wife. So if God say, [He that hath a Working faith shall be justified and saved, and he that hath not, shall perish.] Here as faith is the principall part of the condition, so that it be a [Working] is the secondary, and as real a part of the condition, as that it be faith. And if Satan accuse you for not-beleaving (at Judgement) you must be justified, by producing your faith it self, so if he accuse you as having a faith that was not Working; how will you be justified but by the Works or Working disposition of that faith?

5. As for your single Argument here, I answer, 1. It is a weak ground to maintain that *James* twelve times in thirteen verses, by [Works] means not [Works]; and by faith alone (which he still opposeth) doth not mean faith alone, and all this because you cannot see the connexion of one verse to the former, or the force of one cited Scripture. Others may see it, and be able to shew sense in the Apostles words, though you or I could not. If every time we are at a loss in analysing or discerning the reason of a cited Text, we shall presume to make so great an alteration, merely to bring all to hang together in our apprehensions, we shall finde Analyzers the greatest corrupters of Scripture. It is easie to imagine and faine a false Analysis with much plausibleness.

I conceive that *James* citeth these words expositively: *g. d.* [And thus or in this sense the Scripture was fulfilled, i. e. historically, spoke truly of that which was long before done, *Abraham believed God, i. e.* so as to second his faith with actual obedience, and it (i. e. believing and so obeying, or trusting Gods promise and power so farre as to offer his son to death) was imputed to him, &c. 2. Or why may not *James* by concession presuppose an objection? knowing that this would be objected he might say, *g. d.* I grant that the Scripture was fulfilled which faith, &c. but yet though he were initially justified by faith only, yet when he was called to works, he was justified also by his obedience. 3. And is it not as hard to discern the reason of this citation, according to your exposition as mine? For you may as well say, [How do these accord, He was justified by a working faith: and The Scripture was fulfilled which faith, He was justified by faith?] For *James* is not proving that *Abraham* was justified by faith, and yet this is the Text speaks: but that he was justified by works seconding faith, or, as you say, by a Working-faith: Where, if you put any emphasis on the term [Working] and account it so superaddid any thing to meer believing, you say as much as I; and then *James* must cite that Text expositively; and then whether according to my exposition or yours, varies not the case, seeing one faith as much for Works as the other.

But I suppose you will say, Faith which justifieth must be working; but it justifieth not *qua operans*. *An.* 1. True: not *qua fides*, i. e. *qua apprehendit obiectum*, If the *qua* speaks the formal reason of its interest in Justification. 2. But why cannot faith justify unless it be working? If you say [Because that God hath made it the condition of Justification, that we believe with a working faith] and so that it be working is part of the Condition, you say the same in sense as I. If you say, either that working is necessary as a sign, that faith is true; or that the nature of true faith will work; both are true: but to say this is the Apostles sense, is to null all his Argumentation: For he pleads not for a meer necessity of signification or discovery, but for a necessity *ut medijs ad Justificationem*; even that Justification which he calls [Imparting of Righteousness] and that by God. And he argueth not only Physically, what the nature of faith will produce; but morally, what men must do to such ends. And it is only as a condition that faith or its working nature can be necessary *ad finem ut media moralis*; if you speak of such an absolute necessity as the Text doth.

## S. 4.

**R. B. 1.** **T**he term [Works] signifieth either such as a Workman doth to deserve his wages for the value of his Work; which make the reward to be of Debt and not of Grace; and so its true: Or it signifieth all good actions; and so this saying is contrary to the scope of the Scripture. 1. Faith and Repentance are such works and wrought by us. 2. James asserteth the inclusion of such works. If you say, But faith and repentance justify not as Good works; I easily grant it: That they be Good, floweth from the Precept: That they justify, floweth from the Promise, constituting them the Condition. If they should justify because Good, their goodness must be such as may accrue to a Meritoriousness. But yet they must be Good, before they can justify as Conditions of the free Gift: yea and have a peculiar eminent goodness, consisting in their aptitude to this work, and to glorify the free Justifier. Mat. 25. Rom. 2. James 2. with the greatest part of Scripture, look not with such a face as your Proposition. This may serve to your following words:

## S. 5.

**M. B.** **A**nd these things considered, I am truly sorry that faith should now be denied to have the office or place of an instrument in our Justification: nor scarce allowed to be called the instrument of our receiving Christ that justifies us; because the act of faith (which is that which justifieth us) is our actual receiving Christ, and therefore cannot be the instrument of receiving. This is too subtle a Notion; We use to speak otherwise of faith. Faith is the eye of the soul whereby we see Christ, and the eye is not sight. Faith is the hand of the soul, whereby it receives Christ, and the hand is not receiving. And Scripture speaks otherwise. We receive remission of sin by faith, and an inheritance among them that are sanctified by faith, A.C. 18. 26. Why else is our righteousness sometimes called the righteousness of faith, and sometimes the righteousness of God which is by faith, but that it is a righteousness which faith receives? Christ dwells in us by faith, Eph. 3. 17. By faith we take him in and give him entertainment: We receive the promise of the Spirit through faith, Gal. 3. 14. These Scriptures speak of faith as the souls instrument to receive Christ Jesus, to receive the Spirit from Christ Jesus.

## S. 5.

**R. B. 1.** **I** Know not how to meddle with Controversies, but some body will be sorry or angry, which side soever I take. I am sorry that I have made you sorry, but not for that Doctrine which caused it; which yet I shall be, as soon as I can see cause for it.

2. Why would you not here attempt to prove, that which you are so sorry should be denied, viz. That faith is the instrument of Justification? Will all your Readers take your complaint for a demonstration of the error of what you complain of?

3. I was as sorry that men called, and so called faith the instrument of Justification, as you are that I deny it: And as your sorrow urged you to publish it, so

did mine urge me. And my sorrow had these causes (which I am content may be well compared with yours, that it may appear which were the juster and greater.)

1. No Scripture doth either in the letter or sense call faith an instrument of Justification. 2. I knew I had much Scripture and reason against it. 3. I thought it of dangerous consequence, to say, that man is the efficient cause of justifying and pardoning himself, and so doth forgive his own sins.

4. Yet all this had never caused me to open my mouth against it (for I truly abhor the making of new quarrels.) But for the next, viz. I found that many Learned Divines did not only assert this instrumentality, but they laid so great a stress upon it, as if the main difference between us and the Papists lay here. For in the doctrine of Justification, say they, it is that they Fundamentally erre, and we Principally differ: And that in these four Points.

1. About the formall cause of our Righteousness, which, say these Divines, is the formall Righteousness of Jesus Christ, as suffering and perfectly obeying for us (or as others add, In the habitual Righteousness of his humane nature; and others, The natural Righteousness of the Divine nature).

2. About the way and manner of our participation herein, which as to Gods act, they say is Imputation (which is true) and that in this sense, that *Legaliter* we are esteemed to have fulfilled the Law in Christ.

3. About the nature of that faith which Justifieth, which, say most of our foreign Reformers, is an assurance, or full perswasion of the pardon of my sins by Christs blood.

4. About the formal reason of faiths interest in Justification, which, say they, is as the instrument thereof.

I doubt not but all these four are great Errors. Yet for these must we contend as the Reformed Religion; and here must lye the difference between us and the Papists. That which troubled me was this: To think how many thousand might be confirmed in Popery by this course, and what a blow it gave to the Reformed Religion. For who can imagine but that the young Popish Students will be confirmed in the rest of their Religion, when they finde that we erre in these? and will judge by these of the rest of our Doctrine? Especially when they finde us making this the main part of the Protestant Cause, what wonder if they judge our Cause naught? This is no fancy, nor any needless fears, but such a real blow to the Protestant Cause, as will not easily be healed. Had Divines only in a way of freedom used this phrase, and not made it so great a part of our Religion, to the hazarding of the whole, I had never mentioned the unsoundness or other inconvenience of it. Now to the thing it self, Your Arguments for faiths instrumentality to Justification, I will consider when I can finde them: You begin with (and say more for) faiths instrumentality in receiving Christ. You can say no more of me concerning this, but that [it will be scarce allowed to be so called:] This intimates that I make it no matter of contention: nor do I know how I could have said less, if any thing; when its only the unfitness or impropriety of the phrase that I mention, and not the sense: which I thought with so much tenderness I might do, upon reason given, it being no Scripture phrase. If faith be the instrument of receiving Christ, then it is either the Act or the Habit of Faith that is the instrument: They that say, the Habit is the instrument, speak not properly, but far more tolerably then the others do. If gracious Habits are properly called instruments of the soul, then so may other Habits: And why is not this language more in use among Logicians? if it be so unquestionably proper? But I perceive



perceive it is the Act of faith that you call the instrument: for you answer only to what I say against that: I drew up a Scheme of the several sorts of Giving and Receiving, in Answer to another Learned Brother: which, for the necessity of distinguishing here, I must have added, but that so operous a Reply would be unfuitable to your brief Exceptions. Receiving strictly taken is ever Passive: Receiving in a Civil, Ethical, less proper sense, is but the Act of accepting what is offered: When it is only a Relation, or *For ad rem* that is offered, Consent or Acceptance is an act so necessary ordinarily to the possession (or proper Passive reception) that it is therefore called Receiving it self: yet is indeed no efficient cause of the Passive reception or possession: but a *conditio sine qua non*, and a subjective disposition; and so makes the subject capable of the benefit: but being no efficient it can be no instrument. Yet still I say, that if any will please to call it an instrument in this sense, I will not quarrel with him, for the impropriety of a phrase; specially if some men had the same ingenuity as others have, that say, it is but *instrumentum metaphoricum*. But to say, that the act of faith is the instrument of Ethical Active reception (which is it that I argued against,) is to say, Receiving Christ is the instrument of it self. Now let's see what you say to this.

1. You say, Its too subtill a Notion: That deserves no Reply. 2. You say [We use to speak otherwise of faith.] Thats no proof that you speak properly. You say [Faith is the eye of the soul; and the eye is not sight. Faith is the hand, &c.] *Ans.* 1. Strange proof! not only by Metaphors, but by metaphors of meer humane use. 2. Is the act of faith the eye of the soul as distinct from sight 2 and the hand as distinct from receiving? Tell us then what actual seeing and receiving is? To speak metaphors and contradictions is no proving your Assertion. Next you say [Scripture speaks otherwise.] Thats to the purpose indeed, if true. You cite, *Act. 18. 26.* where is no such matter. If [By] signifie an instrumentall cause, It is either Alwaies or Sometimes: You would not lure have your Reader believe that it is Alwaies. If but sometimes, Why do you take it for granted that it so signifies here? Why did you not offer some proof? This is easie Disputing. Next you say [Why else is this Righteousness sometime called the Righteousness of faith? Sometimes the Righteousness of God which is by faith; but that it is a Righteousness which faith receives?] *Ans.* 1. Its properer to say, *Credens recipit credens*, The Believer by believing receives it: Then to say, Faith (especially the act) receives it: But if you will use that speech, it must express but *formalem rationem credendi* expositively, and not the efficiency of faith, and therefore no instrumentality. It is the Righteousness of God by faith, because God gives it freely (Christ having merited it) upon condition of mans faith. You adde [*Eph. 3. 17.* Christ dwells in us by faith. By faith we take him in, &c.] *Ans.* You only change the question: We are speaking of faiths instrumentality in receiving Right to Christ, or Christ in relation: and you go about to prove the reception of his Spirit, or graces really, or himself objectively: For Christ is said to dwell in us, 1. By his Spirit and Graces. 2. Objectively, as my friend dwells in my heart when I love him. The text being meant of either of these, is nothing to the purpose. 2. Yet here you do not prove that [by] significeth a proper instrument: no more then your actual intellection is said to be the instrument of Truths abode in you; when it is said that Truth dwelleth in you by intellection. The same Answer serves to your following words about receiving the Spirit. 1. Its nothing to our Question. 2. You give us but your bare word that Scripture speaks of faith as the souls instrument, even in receiving the Spirit of Christ, much less in receiving Right to Christ.



Christ. But still remember that from first to last, I profess not to contend with any about the use of this phrase, of faiths instrumentality in receiving Christ. It is its being really the proper instrumentall efficient cause of Justification, which I denied, and resolvedly more then ever do deny. This you next come to, and say,

## S. 6.

M<sup>r</sup>. B. **T**He instrumentality of it in the work of Justification is denied, because the nature of an Instrument (as considered in Physical operations) doth not exactly belong to it; which if it must be alwaies rigidly followed, will often put us to a stand in the assignation of causes of any kinde in Moral actions. The material and formal causes in Justification are scarce agreed upon, and no marvell then in case men minde to contend about it, that some question is raised about the Instrument. But in case we shall consider the nature and kinde of this work, about which faith is employed, and examine the reasons and ground, upon the which faith is disabled from the office of an instrument in our Justification, and will look into that which is brought in as an instrument in this work in the stead of it, I do not doubt but it will easily appear, that those Dreams, that with a concurrent judgement (without almost a dissenting voice, have made faith an instrument in this work) speak most aptly, and most agreeably to the nature of an instrument.

## S. 6.

R. B. **B**ut is this certain? Do I therefore deny faith to be the instrument of Justification, because the nature of an instrument [as considered in Physical operations] doth not exactly belong to it? I said 1. The action of the principal Cause and of the instrument is one action. Is not this true of moral operations as well as Physical? If it be not, you must make us a new Logick before you can reasonably expect that we receive your Logical Theology. 2. I said, the instrument must have Influx to the producing of the effect of the principal cause, by a proper causality: that is, in *suo genere*. Is not this true of Moral operations as well as Physical? Its true, Moral causes may be said to have a less proper causation then Physical: But 1. The instrumentall must be as proper as that of the principal. 2. There is a wide difference between, *causam Moralem*, and *causam Moralitatis*. *Effectus naturalis potest esse causa moralis, vel imputatus: Et effectus moralis scilicet Exiit, ut Debiti, Furis, Meriti,* potest esse causa remotior naturalis. It may well be called a proper causation, when the effect is produced by as full a causation as the nature of the thing will admit (as in relations that are by meer resuscancy.)

3. You say [the material and formal causes of Justification are scarce agreed on.] But doth that give you a liberty to assert what you list, or what cannot be proved true, because all men see not the truth? I should have thought you should rather have thus concluded: [Seeing Divines themselves cannot agree about the assignation of these Logical, unscriptural notions in the business of Justification, therefore it is a meer Church-dividing course, to place so much of the Protestant Cause in such notions, and insist upon them as matters of such necessity and weight, as is done in asserting faiths instrumentality to Justification.] Your argument (in the issue and tendency) is like that of plundering souldiers in time of fight; that say, Now they are altogether by the ears, we may take that weight on: why should they

they question us, till they agree among themselves? 3. Whether this phrase be so apt as you affirm, we shall better know when you have said something to prove it. If Divines have been so concurrent in it as you say, that there is scarce a dissenting voice, I hope I am the more excusable, if it prove an error, for opposing it: For it is pity to let so many mistake themselves, mislead others, and make us part of a new Religion.

But Sir, whats the cause of this sudden change? Through their great condescension, I have received Animadversions from many of the most Learned, Judicious Divines that I know in England: And of all these, there is but one man that doth own the Doctrine of faiths Instrumentality; but they disclaim it all; some with distast, others with a modest excuse of them that use it, and the gentle interpretation of [a Metaphorical instrument] and that remote: for so they would have me interpret our Divines. I told you this when I saw you, and you asked me, Whether M<sup>r</sup> C. were against it? To which I Answer, Not so much as divers others that write to me; but judge you by his own words, which are these, [Obj. But though faith be not the instrument of our Justification, may it not be called the instrument of receiving Christ? Ans. I think they mean so and no more, who call faith the instrument of our Justification, &c. I shall not be unwilling to yield to you, that to speak exactly, faith may better be called a Condition, then an Instrument of our Justification.] So far M<sup>r</sup> C.

## §. 7.

M<sup>r</sup> B. **T**He work about which faith is imployed is not an absolute, but a relative work: a work of God towards man: not without the actual concurrence of man: such in which neither God nor man are sole efficient; nor any act of God or man can be sole instruments; but there must be a mutual concurrence of both.

## §. 7.

R. B. **A** Dangerous Doctrine, in my Judgement, to be so nakedly affirmed: No doubt but Justification is a Relative change: and it is past Controversie, that it is not without the actual concurrence of man: for he must perform the Condition, on which God will justify him: But that God is not the sole Efficient, nor any <sup>\*</sup> Act of God, the sole Instrument, I durst not have affirmed without proof: and much less have undertaken to prove.

<sup>\*</sup> I suppose the word [Act] is used so largely, as to include the Law it self.

## §. 8.

M<sup>r</sup> B. **T**His must needs be granted, unless we will bring in D<sup>r</sup> Crispes passive recency of Christ: Christ abode in man without man, in spite of man, and suppose him to be justified in unbelief.

## §. 8.

**R. B.** **T**His is very naked asserting. Why did you not shew some reason of this ill consequence? Its past my reach to see the least. 3. Why do you still confound Christs real abode in us by his Spirit, with the relation we have upon Justification? when even now you affirmed, it was a relative work (as you call it) I pray, by the next shew us more clearly, how these absurdities follow that doctrine which affirmeth, That God is the sole Efficient cause of our Justification, but having made mans Belief and Consent the Condition (whose nature is to suspend the effect, till performed) he will not justify us till we first believe and consent. This is my Doctrine plainly.

## §. 9.

**M. Bl.** **A**nd faith is disabled from this office in Justification, by this Argument: If faith be an instrument, it is the instrument of God or man, &c. I Ans. It is the instrument of man: and though man do not justify himself, yet he concurs, as a willing ready Agent with God in it. God is a justifier of those that believe in Jesus, Rom. 3. 26. God hath set Christ forth a propitiation through faith, Rom. 3. 25.

## §. 9.

**R. B.** **I**f this be not palpable contradiction, saying and unsaying, my Logick is less then I thought it had been. If it be [Mans instrument] of Justification; and yet [Man do not justify himself.] Then either Man is not Man, or an Instrument is not an Instrument, or Justifying is not Justifying. Had you only affirmed it to be mans act; and Gods instrument (how absurd soever otherwise yet) you might have said, Man doth not justify himself. But if it be mans instrument, then man is the principal cause (in respect of the instrumentall.) For *omnis instrumentum est causa principalis instrumentum*. And can he be the efficient cause, and yet not effect? Is not that to be a Cause and no Cause? In my judgement this doctrine should not be made part of our Religion; nor much stress laid on it if it were true; because its so obscure: That man concurs as a ready Agent, who doubts? but doth that prove him or his faith the efficient cause of his own pardon and Justification? Is the performer of the condition of [Gratefull consent] no willing Agent, unless an efficient Cause? The text you cite doth not speak of instruments, for ought I can finde.

## §. 10.

**M. Bl.** **A**nd because it is the instrument of man in a work of this nature, it is also the instrument of God. As some have observed a communication of Titles between Christ and his Church (the Church being called by his Name) so there is a communication of actions in these relative works. Christ dwells in our hearts by faith, Eph. 3. 17. We believe and not Christ: and yet faith there is Christs instrument, whereby he takes up his abode. God purifies the hearts of the Gentiles by faith, Act. 15. 17. They believed and not God: yet faith is Gods instrument in the work of their purification. So on the other side, the Spirit is Gods work: yet we by the Spirit do mortifie the deeds of the flesh, Rom. 8. 13.

**R. B.** IF this be indeed true, That it is mans instrument of Justification and Gods both; then both God and man are both *Causa principales partiales*, by coordination making up one principal cause. This I hope you will not down-right affirm: I deny it on this reason: Every absolute Donor (I mean, who is absolutely owner of what he gives) is the totall cause-efficient-principal, of his own Donation: But God in justifying is an absolute Donor (giving remission and Righteousness) Therefore, &c. 2. Or else God and man must be principal causes one subordinate to the other, and each total in his own kinde. This must be your meaning, by your first words: But then which of these is the most principal cause, and which the subordinate? It is hard for a better wit then mine to know your minde by your words: For when you say [Because it is mans instrument, it is also Gods instrument.] It may seem that you take it to be mans instrument first, or else how can it be therefore Gods instrument [because] it is mans? But yet whether you speak *de ordine consequentis vel consequentis, de ordine efficiendi & efficiendi, vel de ordine dicendi & colligendi*, I know not. However, I will not be so uncharitable as to imagine that you take man for the most principal cause, and God for the subordinate; but contrarily. But then you do not only make man the pardoner and justifier of himself, but you make him the nearest total cause of it: and so it would be as proper to say, Man forgives himself, as that God forgives him: And so faith would be only mans instrument directly, as being the nearest cause-principal; and Gods instrument remotely. As if I hold my pen, and you hold my hand; the pen is *proxime* my instrument, and *remotius* yours. And so God should justifie and pardon man, by himself, as Gods instrument: As if a Judge had committed Treason, and the King should give him authority to Judge, Pardon and Absolve himself. But how much might be said against this? To justifie *efficienter* is *actus Reitoris*: *Sed homo non est reitor sui ipsius* (in the sense in hand:) Therefore he cannot justifie himself. Indeed if you had spoke only of the Justification *in foro conscientie* you might well have ascribed it to man as the efficient cause: but that you speak not of.

2. The communication of Titles that you speak of, is 1. very rare. 2. Uncertain whether at all found in Scripture. That Text 1 Cor. 12. 12. seemeth rather to leave out [the Church] as understood, then to communicate Christs Name to it: *q. d.* [So is Christ and the Church.] I would advise all friends of mine to take heed that they presume not on this slight ground to communicate Christs Name to the Church in their ordinary speech. 3. But who can tell what you mean by a communication of actions? Your putting [Communication of actions] in contradistinction from [Communication of Titles] makes the proper sense of your words be, that Christ doth as really communicate actions themselves, as he doth Titles themselves. But that is no better then a plain impossibility: For the communication will make it another action. The accident perisheth, when separated from its subject: and therefore the same accident cannot be communicated. But its like you intended to have said, That there is a common or mutual attribution of each others actions, or one is entitled to the actions of the other; and so mean only a communication of the Name *quoad modum producendi*, and not of the actions themselves. But then, either this is an improper figurative way of speech; or it is proper, and grounded in the nature of the thing. If the former,

then it is nothing to our Question, who are not enquiring whether there may not be found some Figure in Rhetorick according to which faith may be said to be mans instrument of Justification and Gods? but whether it be so properly and indeed? And if you could finde any Scripture that so speaks figuratively, calling faith mans instrument and Gods in justifying; (as you cannot) this would do nothing to the deciding of our Controversie. It is therefore a grounded attribution that you must prove, where there is also a real instrumentality, and so the Name fitted to the Thing. And how prove you this? Why, as before, Eph. 3. 17. you say, [We belevee and not Christ; yet faith is Christs instrument, whereby he takes up his abode.] But this is too facile disposing to satisfie. 1. Here is not a word to prove that it is a relative In-dwelling that is here spoken of. I need not tell you how singular you are in this Exposition (if you so expound: If not, you say nothing.) 2. If that had been proved, yet here is no proof that [by] significeth instrumentality. 3. Much less that it is Christs instrument. How easily are all these affirmed? I think Christ dwells in our hearts, as I said, 1. By his Spirit and Graces; and so he is said to dwell in us [by faith-]. 1. *Formaliter*, faith being the principal part of that grace which dwelleth in us. 2. *Conditionaliter*, Faith being a condition of our right to the Spirits abode. 3. *Efficienter*, as the act of faith doth directly cause the increase, and so the abode of the habit; and also as it exciteeth other graces. If you will call this efficiency an instrumental efficiency, I think it is no proper speech: We do not use to call the act of intellection, Mans instrument of knowing or increasing the habits of knowledge: but I will not contend with you about this: Nor yet if you say, This act of beleieving is Mans instrument (of exciting and increasing grace in himself) directly, and Gods instrument remotely: As my pen is immediately my instrument, and remotely his that holds my hand. Or rather I should say, as my action in writing is improperly called my instrument, and his. And thus man may be said (yes more properly then thus) to sanctifie himself, and God to sanctifie man by himself: But in Justification the matter is far otherwise: Man doth neither Justifie himself, nor God justifies man by himself. The second way of Christs dwelling in us, is Objectively. And here if you will speak so improperly, as to say that mans act of beleieving is his instrument of receiving Christ as an Object, or of the Objects abode in the soul, I will not contend with you about it: Only as I would desire you to make this phrase no great part of Religion, nor lay too great a stress upon it, so also to remember, 1. That it is but the *species* and not Christ himself that is objectively received, and thus dwelleth in us. 2. That every other grace that hath Christ for its object, is thus far an instrument of receiving him, and of his abode in us, as well as faith: but none so properly and fully as knowledge. And 3. That thus Christ dwells objectively in every wicked man that thinketh of him: Though doubtesse not in that deep and special manner as in his chosen.

3. And yet further, as a consequent of the first sort of indwelling, Christ himself may be said to dwell in us *Civiliter*, vel *Moraliter*, that is, *Reputative*, because his Spirit or Graces dwell in us *Naturaliter*: As a man that keeps possession of a house by his son or servant, or by his goods: And here also, if you have a minde to the term Instrument, you may, for me, say that Christ keeps possession by faith or the Spirit as his instruments: But then you must consider, 1. That this is by no communication of Actions and Titles: but here is a real ground for this speech. 2. That it is not faith as mans act, but faith as Gods grace wrought and maintained

rained in us, by which he may in this sense be said to dwell in us, or keep possession of us. 3. That thus every grace may as truly be said to be Christs instrument of possession or indwelling, as faith: so he dwelleth in us by love, hope, trust, desire, joy, &c. but most properly by the Spirit or new Creature, or whole body of Sanctification.

4. That all this is nothing to prove faith to be mans instrument and Gods (yea or either alone) to effect our Justification.

The same answer serves to *Act. 15. 17.* God purifieth mans heart by faith: 1. From the power of sin, and that is by faith: 1. *Formaliter.* 2. *Efficenter,* as is before expressed. 3. From the guilt of sin; and that is by faith as a condition on mans part (and not as an instrument:). By or through which God is said to purifie or pardon us; 1. In that he conferreth remission only on this condition; and so doth constitute the formall office of faith in justifying. 2. In that by his Spirit he causeth or giveth faith it self, and effecteth the matter. Though, whether this Text reach to Justification, I will not Dispute. So that you do but nakedly affirm, and nor prove that faith is Gods instrument or mans in justifying.

Lastly to what you say from *Rom. 8. 13.* I reply, 1. An Adversor or Concause is ill called an instrument. Must the Spirit needs be our instrument, because it is [By] the Spirit? As if [By] signified only an instrument?

2. All this is nothing to the business of Justification. Prove but this, that man is as true an efficient of his own pardon or Justification, as he is of mortifying the deeds of the body, or of Progressive Sanctification, and you shall carry the Cause: I will not then contend whether the term [instrument] be proper or improper.

## S. II.

*M<sup>r</sup> Bl.* **M** Neither justifies nor sanctifies himself, yet by faith he is raised to close with God in both: And so faith as an instrument receives Righteousness to Justification: and therefore is called, The righteousness of faith, which is our Justification, and works Sanctification; provided you understand not the first work which is properly Regeneration, and precedent to faith; but the further progress and increase of it, &c.

## S. II.

*A. B.* 1. **I**f man justifie not himself, and yet faith be his instrument of justifying, then farewell old Logick.

2. If man sanctifie not himself, under God, as to the progress and acts of sanctification, then farewell old Theology. God bids men wash them, and purifie their hearts, and cleanse their hands, and make them new hearts, &c. and Peter saith, *Ye have purified your souls in obeying the truth through the Spirit, &c.* 1 Pet. 1. 22. And we must cleanse our selves from all filthiness of flesh and spirit, *perfecting holiness in the fear of God.* 2 Cor. 7. 1. with many the like.

3. [To close with God] in pardoning me, signifieth not that I pardon my self, or that I or any act of mine is an efficient cause of pardon.

4. When you say, that [Faith as an instrument receiveth righteousness to Justification] you speak exactly the conceptions of most Divines that I have met with, or



we read, that go your way; and therefore these words deserve a little further consideration. Their meaning, as far as I can understand of the whole business is this: 1. They conceive of Christs own righteousness, wherewith himself was righteous, as given to us. 2. They conceive of the act of faith, as the instrument of receiving this. 3. Upon the receiving of this, they conceive we are justified, as a man that receiveth Riches is Rich, or that receiveth Honour is Honourable. 4. Because faith is the instrument of receiving righteousness, therefore say they, It is the instrument of Justification. For Justification *Constitutivè*, is but a relation resulting from righteousness received. This is the summe of the common judgement of most that I have read.

But these things must be more accurately considered, I think. And 1. It must be known, that the Righteousness given us, is not the Righteousness whereby Christs person was Righteous: (for accidents perish being removed from the subject:) but it is a Righteousness merited by Christs satisfaction and obedience, for us.

2. It must needs be known that the faith which is the Justifying condition, is terminated on Christ himself as the object, and not on his Righteousness which he gives us in Remission: Remission or Righteousness may be the end of the sinner in receiving Christ; but Righteousness or Remission is not the object received by that act which is made the condition of Justification: or at least but a secondary remote object; even as a woman doth not marry a mans Riches, but the Man; though it may be her end in marrying the man, to be enriched by him: nor is her receiving his riches the condition of her first Legal right to them; but her taking the man for her husband. And as a Patient being promised to be cured, if he will take such a man for his Physician, and wholly trust him, renouncing all other: Here it is not receiving Health, or a Cure that is the proper Condition of the Cure: Health and Cure is the end for which the Physician is Accepted and Trusted: but it is himself as a sufficient faithfull Physician which is the object of that receiving, which is the condition of the Cure. The like may be shewed in other Relations, of a Master and Scholar, Prince and Subjects, Master and Servants, &c. Receiving the persons into relation, from whom we expect the benefit, goes before receiving the benefit it self by them; which is usually the remote end, and not the object of that first reception which is the condition. Our Divines therefore of the Assembly do perfectly define justifying faith to be, *A receiving and resting on Christ alone for salvation, as he is offered in the Gospel*. It is of dangerous consequence to define justifying Faith to be the Receiving of Justification or Righteousness.

3. In my judgement, it is a meer fancy and delusion, to speak of the receiving a righteousness that we may be justified *Constitutivè* thereby, in such a sense, as if the righteousness were first to be made ours, in order of nature before our Justification, and then Justification follow because we are righteous; and so there were two things: For to receive Righteousness, and to receive Justification is one thing. Gods justifying us, and pardoning our sin, and his constituting us righteous, and his giving us righteousness, is all one thing under severall notions. Yet as God giveth, 1. Conditionally. 2. Actually: so man receiveth, 1. *Receptione Ethica* *activa*, figuratively called receiving. 2. *Receptione Physica, propria, passiva*: The former goes before Justification: but only as a small, and secondary part of the condition, if properly any (it being the accepting of Christ himself that is the main condition:) The later is nothing at all but *Justificari*, commonly called, Passive Justification. 4. Christs

4. Christ's Satisfaction or Redemption (*stima pretii*) and merit, cannot be properly received by us: For they are not in themselves given to us (but as Tropically they may be said to be given to us, because the fruit of them is given us.) It was not to us, but to God, that Christ gave satisfaction, and the price of our Redemption. And yet justifying faith doth as necessarily respect Christ's satisfaction and merit, as it doth our Justification thereby procured. It is therefore the acknowledging of this Redemption, Satisfaction or Merit, and the receiving of Christ as one that hath redeemed us by satisfaction and merit, and not the receiving that Redemption or Satisfaction our selves. To say therefore, that the justifying act of faith, is only the receiving of Christ's Righteousness or of Justification, is to exclude the receiving of Christ himself any way; even to exclude him as satisfier from the justifying act: and to exclude from that act, his Redemption, by blood-shed, satisfaction and merit: For if it be only the receiving of righteousness, that is the justifying act, then it is neither the receiving of Christ himself, nor yet the acknowledgement of his Satisfaction and Redemption by his blood; and so they must say of these as they do of the reception of Christ as Lord, that it is the *fides qua justificat, sed non qua justificatur*.

5. If faith shall be said to be the instrument of Justification, *ex nomine*, because it is the receiving of that Righteousness whereby we are justified, then it will follow that faith must also be called the instrument of our enjoying Christ, *ex nomine*, because it receiveth him, and the instrument of our Adoption, *ex nomine*, because it receiveth him, and so the same act of faith which entitles us to Justification, doth not entitle us to any other blessing; nor that act that entitles us to Christ, doth entitle us to Justification (unless there be several justifying acts:;) but every particular mercy hath a particular act of faith as the instrument of receiving it: which is no Scripture doctrine.

6. It must be remembered that the thing that faith receives naturally and properly, is not Christ himself, or his righteousness; but the *species* of what is represented as its object. And that faith's reception of Christ himself and his righteousness, or of right to Christ, is but *Receptio metaphorica, vel alio ad receptionem propriam necessaria*: and that the true reception, which is *pacti, non agere*, doth follow faith, and therefore Christ himself is received only *Receptione fidei etibid, activa, metaphorica: Species Christi predicati recipitur receptione naturali, intelligendo: Fui ad Christum recipitur receptione naturali passiva, propria*: That which is conditionally given (on condition of acceptance or the like) and offered to be accepted; this is received, *Receptione fidei etibid*: whereupon followeth the actual efficacious giving of that thing, (the condition being performed, which suspended it:) and this the believer receiveth, *Receptione passiva, propria*: but it is not his Faith that receiveth it.

7. The great thing therefore that I would desire to be observed is this; that though faith were an instrument of the foresaid objective, or of the Ethical, Metaphorical reception of Christ (which yet is not properly, being *ipsa Receptio*.) yet it is not therefore the instrumental cause of the passive, proper reception of Right to Christ or Righteousness. Of this it is only the condition and not the proper instrument. (For I shall shew hereafter that it is impossible it should be both:;) It doth morally qualifie the subject to be a fit patient to be justified, as M. Benjam. Woodbridge faith truly, in his excellent Sermon of *Justification*. The reason of this is, That it is only Donation or the will of the Donor signified, that can efficiently convey a right to his own Benefits. The Receiver is not the Giver, and there-

fore not the conveyer of Right. Every instrument is an efficient cause, and therefore must effect; and it is only giving that effecteth this right. Now if the giving (the donation) had been absolute, it had absolutely conveyed right; and faith would have had no hand in it, as being no condition: Or if the gift had constituted another condition, that other would have had the causing interest: that faith now hath (*ut causa sine qua non*.) So that the nearest and formal interest of faith is, its being the condition; and its apprehension of its object, is but the remote aptitudinal reason, being *ipsa fides*. The great thing therefore that I affirm is this, That if you will needs call faith the instrument of apprehending Christ, or righteousness, yet doth it not justify *proxime* or *formaliter*, *As* such; but *As* the condition of the gift performed.

8. And if you will speak improperly, and call faith as it is the performed-condition [*instrumentum Receptionis*] it is not therefore *instrumentum justificationis*: In a few words, this is the summe: 1. Faith is an Ethical, Metaphorical reception of Christ. 2. If any will speak so improperly as to call this, The instrument of this Ethical reception; I will not contend with him. 3. This Ethical reception Active, is constituted by Christs Testament, the condition of Passive proper reception of Right to Christ, and with him to his Benefits. Faith must first be faith, *i.e. apprehensio Christi*, in order of nature before it can be the condition of Right. 4. It justifies therefore *qua conditio*, and not *qua fides in Christum*: or as they improperly speak, *qua instrumentum Christum apprehendens*. 5. If any will take the word Instrument so improperly and largely, as to comprehend the condition, then you may so further say; Faith is not only the instrument of Active reception, but of true Passive reception of Right to Christ, and so of receiving Justification. 6. But this is *qua conditio passiva*, and not *qua apprehensio Christi*. 7. And therefore every act that is part of this condition, may so be called, *instrumentum recipiendi*. 8. And if it were, as they would have it, that faith is the instrument to *nomine qua Christum apprehendit*, then every grace that apprehendeth Christ must be the instrument too: And doubtless Knowledge, Love, Hope, Delight, &c. do apprehend, or receive Christ in some sort: and have him for their object. 9. Though I will not contend with him that will say, [*Fides non qua fides, sed qua conditio passiva, est instrumentum morale recipiendi sui ad Christum, et justitiam ab ipso promeritam*]. Yet (as I think he laith a snare for himself and others, in turning the plain and proper term [Condition] into an improper term [*instrumentum recipiendi*], so) I think it not to be endured that therefore faith or any act of man, should be called the instrument of Justification. For though you may in a strained speech say, that *Receptio moralis activa* being made the medium or condition *Receptionis passive passiva*, may therefore be called *instrumentum recipiendi*, and *Credere vel acceptare* said to be *moraliter vel reputative passiva*, (and so every condition *qua* condition be termed a Receptive instrument) I say, though I will not quarrell with this speech for meer unhelpfulness; yet it is a higher and more dangerous error: to say That faith or any condition is therefore *instrumentum justificationis*. It is not an instrumental efficient cause of the effect, because it is *medium sine quo non recipitur*: *As Realis vel naturalis receptio justificationis, is not Fustificare, sed Justificari*; so much more evident is it that *Moralis et imputativa Receptio justificationis, non est Fustificare, sed medium necessarium ad Justificari*. 10. Lastly, I say again what I said in my Aphorismes; These two Questions must be distinguished: What is the nearest reason of faiths interest in Justification? And what is the remote reason? or why did God assign faith to this office?

To the first, this is the only true Answer: Faith Justifies rather than any thing else, because God in framing his deed of gift, was pleased to make faith the condition: The meer constitution of the Donor is the cause. To the second, this is my Answer: God chose faith to this office of being the justifying condition, rather than other duties, because it was fittest: as being in its own nature, An acceptance of a freely given Christ, and Life with him (which men call the instrumentality.) I have the more fully opened my meaning here together about this point (though with some repetitions) that I might leave no room for doubting of it, and misunderstanding me.

**M<sup>r</sup> B.** **T**He Spirit will do nothing without our faith, and our faith can do nothing without the Spirit. Man cannot justify himself by believing without God, and God will not justify an unbelieving man: Faith then is the all of man; man believes, yet the instrument of God, who justifies only believers.

**R. B.** **T**He Spirit working in Sanctification, is nothing to our question of Justification. 1. The Spirit worketh our first faith without faiths co-working; and that is more than nothing. 2. The Spirit moveth faith to action, before faith moveth it: self: and that is more than nothing. 3. It is not so easily proved as said, that the Spirit never excludeth any good act in the soul, nor yet regularity from any evil, without the co-working or instrumentality of faith. But these are beside the point. 4. When you have laid down one Proposition [Man cannot justify himself by believing, without God,] how fairly do you lay down this as the disjunct Proposition? [and God will not justify an unbelieving man.] *Crucio totum.* Is that your Conclusion? Would you have no more? Who would have thought but you would rather have said [Nor will God justify man, unless his faith be the instrument of it?] And do you not seem to imply that man with God doth justify himself, when you say [Man cannot justify himself by believing without God?] No, nor with him neither? For none can forgive sins but God only, even to another: but who can forgive himself? Indeed I have thought what a sad case the Pope is in, that is the only man on earth that hath no visible pardoner of his sin: he can forgive others; but who shall forgive him? But I forgot that every believer forgiveth himself; for I did not believe it. 5. How nakedly is it again affirmed, without the least proof, that our faith is Gods instrument in justifying? Doth God effect our Justification by the instrumentall, efficient causation of our faith? Let him believe it that is so happy as to see it proved, and not barely affirmed.

## §. 13.

**M<sup>r</sup> B.** **S**o that which is here spoken, by way of exception, against faith as an instrument, holds of efficient and instruments, sole and absolute in their work and causality. But where there is a concurrence of Agents, and one makes use of the all of another to produce the effect that in such causality is wrought, it will not hold.

## §. 13.

**R. B. H**E that will or can make him a Religion of words and syllables, that either signifie nothing, or are never like to be understood by the learner; let him make this an Article of his faith. 1. What you mean by [absolute] I cannot certainly ariolate, unless that which is never a principall. 2. Nor know I whether by [sole] you mean *Materialiter*, *Formaliter*, vel *Respectivo* quoad *causam principalem*. 1. Two materials may concur to make one formal instrument: Here the instrument is but one, though the matter of it may be of divers parts. Sure this is not your sense, that faith and something else materially concur to make one instrument. 2. An instrument may be called [sole] formally, when it is the only instrument, and there is no other concurrerth to the effect. 3. If you mean that my exceptions hold against none but such sole instruments, then it is more nakedly, then truly asserted: nor do they hold over the more or less; whether the instrument be sole or not: else they would hold against few instruments in the world. For it is not usual to have an effect produced by a sole instrument: especially of subordinate instruments, though it may be usual as to coordinate. 3. An instrument may be called [sole] *Respectivo*, as to the principal cause: viz. It is not the instrument of many principals, but of one only. Is this to be meaning, that my exceptions would hold, if faith were only mans instrument, or only Gods; but not when it is both? If so. 1. This is affirmed without the least shew of proof, or reason; why my exceptions hold not as much against that instrument of a double principal, as of a single? Surely the nature of an instrument is not varied by that. 2. If God and man be both principals (as they must be, if faith be the instrument of both) then either coordinate or subordinate; but neither of these, as I have argued before. Man neither forgives himself under God, or wish God, if you speak of one and the same forgiveness. Though I know there is another kinde of forgiveness, whereby a man may forgive himself: whereof Seneca speaks, *de Ira*, when he saith, [*Why should I fear any of my Errors, when I can say, See thou do so no more, I now forgive thee.*] lib. 3. cap. 36. Of set one proof among all these affirmations, that [here is such a concurrence of Agents, that God makes use of the act of man, to produce the effect of Remission] and that as an instrument, and not only as a meer condition, *sine qua non*.

## §. 14.

**M<sup>r</sup>. B.** **T**he Promise or Grant of the New Covenant in the Gospel, is (instead of faith) made the instrument in the work of Justification. This is indeed Gods, and not mans. It is the Covenant of God, the promise of God, the Gospel of God: but of it self unable to raise man up to Justification.

## §. 14.

**R. B. Y**OU have been farre from satisfying me in asserting the instrumentality of faith in Justification. You here come more short of satisfying me, against the sufficiency of the Gospel-grant as Gods instrument. You say, This indeed is Gods, not mans. I say, There is none but Gods: for *non datur instrumentum, quod*



*quod non est causa principalis instrumentum.* You say, Is it of it self unable to raise man up to Justification. I answer, 1. It is not of it self able to do all other works antecedent to Justification, as to humble, to give faith, to Regenerate, &c. But that's nothing to our business. 2. But as to the act of Justification, or conveying right to Christ, pardon, and righteousness, I say, It is able of it self as the *signum voluntatis divinae* to do it: And you will never be able to make good your accusation of its disability. 3. If you should mean that [of it self] i. e. without the concomitancy of faith as a condition, it is not able: I answer, that's not fitly called disability: Or if you will so call it; the reason of that disability, is not because there is a necessity of faith instrumentally co-efficient; but of its presence as the performed condition: It being the will of the donor that his grant should not *efficiere actualiter*, till the condition were performed.

## §. 15.

**M<sup>r</sup> Bl.** *T* is often tendered and Justification not always wrought, and so disabled from the office of an instrument, by Keckerman in his Comment on his first Canon concerning an instrument. As soon as the instrument serves not the principall agent, so soon it loseth the nature of an instrument. He instanceth in an horse which obeyed not the reins of his rider, but grows refractory: then he ceased to be an instrument for travell. A sword is not an instrument of slaughter, where it slays not: nor an axe an instrument to hew, when it cuts not. Neither is the Gospel an instrument of Justification, where it justifies not.

## §. 15.

**R. B.** I Am too shallow to reach the reason of these words. I know you had not leisure to write them in vain, and sincerely to fill paper. And I will not be so uncharitable as to think you willing to intimate to the world, that I had wrote or thought that the Gospel was the instrument of justifying a man that was never justified. Do you think I know not a Cause and Effect are so related, that *formater* it is not an efficient before it doth effect? Though it may still be the same Thing, and have the same Aptitude to produce the Effect, even when it is not applied: and therefore by many Logicians is laxly termed a Cause still. 3. Nor can I perceive you make this a *medium* of any argument: except you would argue thus: The grant of the Covenant is not an instrument of justifying unbelievers that never were justified: Therefore it is not a full or proper instrument of justifying believers that are justified.] Or else, therefore faith is an instrument as well as the Gospel. To your Reader that is no wiser then I, these words therefore, are at the best but lost labour. For I suppose this Argumentation you will not own.

## §. 16.

**M<sup>r</sup> Bl.** *V*hen the Minister is a Minister of condemnation, the favour of death to death, where the Gospel becomes an instrument of condemnation and death.



## §. 16.

R. B. 1. **SO** it is, if there be no Minister where it is known any way. 2. I speak of Gods grant or promise in the Gospel: you speak of his condemnation. 3. If the threat be the proper instrument of condemnation, & *pari*, the promise or gift is the proper instrument of Justification. Saw you not this when you wrote it?

## §. 17.

M<sup>r</sup>. B. **T**he efficacy that is in the Gospel for Justification, it receives by their faith to whom it is tendered.

## §. 17.

R. B. **D**arkly, but dangerously spoken. Darkly, for its possible you may mean, that it receives it by faith as by a condition *sine qua homo non est subjectum proxime capax*: and so I grant the sense: dangerously. For the words will seem to any Impartial Reader to import more; specially finding what you say for faiths instrumentality before: viz. That the Gospel receives its efficacy from faith, or by faith as the instrument which conveyeth that efficacy to the Gospel; which if you mean, I would for the Truth's sake, and your own, that these words had never been seen. For if faith give the Gospel its efficacy; 1. It cannot be as a concause-instrumentall, coordinate; but as a superiour, more principal cause to the subordinate. 2. If it were the former that is meant, yet were it inrolleable.

1. Nothing but a superiour cause doth convey *efficaciam causandi* to another. And this must be either, 1. *Influendo in potentiam inferiorem*. 2. *Vel in actum*. To say that mans faith doth either of these to the Gospel-grant, is such a doctrine as I will not dare to argue against, lest you take me thereby to accuse you of being guilty of it.

2. Faith cannot as a concause, convey any efficacy into the Gospel: For a coordinate concause doth *insuere immediat in ipsum effectum, et non in concausa potentiam vel actum*.

3. If you had only said that faith doth concur in efficiency with the Gospel, to Justification; you had said more then you bring any proof for: But let's see what you bring in stead of proof.

## §. 18.

M<sup>r</sup>. B. **H**eb. 4. 2. *Unto us was the Gospel preached as well as unto them: but the Word preached, did not profit them, not being mixed with faith in them that heard it.* 1. The. 2. 12, 13. *You received not the Word of God, as the word of men, but (as it is in truth) the Word of God, which effectually worketh in you that believe.*

## §. 18.

**R. B.** But where's your conclusion? or any shew of advantage to your Cause?  
**B.** 1. In the first Text, the Apostle speaks of the words profiting in the real change of the soul; and our question is of the Relative. The Scripture meaneth, The word had not that further work on the heart, as it hath in them that mix it with faith: will you interpret it thus: [The Word did not justify them.] 2. It's true, that the Word did not justify them: but thais consequential only of the former unprofitableness. Once prove that man is but as much efficient in justifying himself, as he is in the obedience and change of his minde or actions; and then you do something. 3. Is here ever a word for the Gospels receiving its efficacy to Justification by faith? no nor of its so receiving that real profit of sanctification, which is here meant, neither. Its weak arguing to say, The Word profited nor, because it was not mixt with faith: therefore faith conveys to it its efficacy of sanctifying, yea of justifying. You cannot but know the sequel would be denied. In progressive sanctification, and obedience, and exercise of graces, the word and faith are concauses, and one will not effect without the other: But it followeth not that therefore faith gives efficacy to the Word in this (much less to Justification where faith is no efficient.) For concauses have not influence on each other, but both on the effect. The want of faith may hinder the Word from that further work on the soul, which presupposeth faith (for faith is not wrought with faith's cooperation;) and thais all that the Text saith: But may not the absence of faith hinder, unless when present it doth effect? I am sure in Justification, where it is but a condition, it may. The nature of a condition, when the gift is free and full, is not to effect the thing, but to suspend the efficacy of the instrument, till it be performed. As (if I may use so gross a similitude) the clicker of a Cross-bow doth hinder the bow from shooting, till you stir it; but doth not adde any force to it, when you do stir it.

The second Text I know not how you mean to make use of; unless you argue thos: The Word worketh effectually only in Believers: therefore faith conveyeth efficacy to the Word. I think I need not tell you, that I deny the sequel (nor to speak of the antecedent:;) nor yet to tell you that this speaks not of working the relative change of justification.

## §. 19.

**M<sup>r</sup> B.** SO that the Gospel, in it self considered, is wanting in that honour assigned to an instrument, to have influx to the producing of the effect of the principall cause, by a proper causality. If none dare say, that faith hath such an influx, they may much less say that the Word hath such an influx.

## §. 19.

**R. B.** The Gospel in it self considered, without the coordinate or subordinate, or superiour causality of faith, hath this honour so fully, clearly, beyond all doubt, that no man that is a preacher of this Gospel should question it: Much less should prefer the causality of faith, in saying, that [we may much less give this honour to the Word,] or say this of the Word, then of our own faith. Yet the

the Gospel without the concomitancy of faith, doth not actually justify: else faith were no condition or *causa sine qua non*. But that is no dishonour to the Gospel; nor defect of power which faith must supply. But the force of the instrument being merely from the Donors will, he willeth that it shall then (and not till then) *efficere*, when the condition is performed. I appeal to all the Divines, Lawyers and Logicians in the world; when the thing to be conveyed is but *Debitum vel jus ad rem*, and the effect is but a Transcendental relation (as *debitum* is,) Is not the *Voluntas constituentis vel Donantis* the only principal proper efficient? And is not the *signum voluntatis constituentis*, the properest instrument that the wit of man can imagine. Is not the Testament of a man the most strict and proper Instrument of conveying rights of the Legacy to the Legatary? Is not a Covenant, Contract, Deed of gift, the most proper instrumental efficient cause of the duness of the thing given or conveyed? It is not only a Law term, but a term of the strictest Logick, to call these a mans instrument for conveyance. Is not a praemiant or privileged law, in the most strict and proper sense the Legislators instrument, effecting the *debitum praemii vel privilegii*? It is evident that the fullest definition of an instrumental efficient cause doth agree to these: as far as the nature of the effect (*Relatio debiti vel juris*) will admit of full or proper efficiency. For these instruments are the very *fundamenta proxima* of these relations. Can you prove the like, (yea and more) of faith, and will not? But I pray once more remember that it is not the effecting of a Physical change, but a relative, the conveying of Right that we are speaking of: so full an instrument is each of these that the very name of the effect is oft given to them. So a pardoning instrument is called a pardon: the instrument of donation is called A deed of gift. The Law is said, *praemiare et punire, quia constituit debitum praemii et pena*.

## §. 20.

Mr B. P<sup>emb</sup>le therefore affirming the Word to be an instrument of Gods Spirit, presently adds, Now instruments are either *cooperatives* or *passive*, and the Word must be one of these two: Cooperative, he saith it is not, and gives his reason: It is therefore, saith he, a passive instrument, working only per modum objecti, as it contains a declaration of the Divine Will, and is proposed to the understanding and will the things to be known, believed and practised.

## §. 20.

R. B. M<sup>r</sup> Pemble speaks of the Word effecting, or as the instrument of sanctification. We speak of it as conveying right to Christ; and as justifying. Whats that to this? 2. When did Mr Pemble prove that the Word or other objects are passive instruments? You know he goes against the stream of Philosophers: and then his reasons must sway more than his authority: And his reason, which you say he gives, is but this, It cannot be declared what operative force there should be in the bare declaration of Gods will, &c. But I will undertake to declare that an operation there is by the agency of this declaration; though not punctually how it operates: I have read many that say that *objectum operatur in genere causa finalis*: and others that say it worketh in *genere causa efficientis*, some saying it effecteth Physically, others that it effecteth morally, others that *objectum operatur*











they all are efficient, and give efficacy and power to other efficient: What if your father bequesth by his Testament, as a piece to each of his sons? to one on condition he will ask it of his elder brother, and thank him for it: to another, if he be married by such a time: to a third, if he will promise not to waste it in prodigality: Do any of these conditions give efficacy and power to the Testament? No: Yet the Testament doth not *efficacy* agree till they are performed. Why is that? Because all such instruments work morally, only by expressing as *figs* the Will of the Agent: and therefore they work both when and how he will; and it is his Will that they shall not work till such a time, and but on such terms; and so he frames the conditions himself, as when to suspend his Testament, or other instrument from sitting or effecting, till they are performed: but not to give efficacy and power to his Testament. If the gift be *in actu* the instrument receives not efficacy and power from the Time, *quando tunc dicit*: no more doth it *per praestitum conditionem*.

3. Your terms of [Faiths giving power through the Spirit] tell me, that sure you still look at the wrong act of the Gospel; not at its moral act of Conveyance or Donation, but at its real operation on mans heart? For neither Scripture nor Divines use to say, The Gospel remits sin, or justifieth by the Spirit: Nor doth the Spirit otherwise do it, than by ending the Gospel: unless by the Spirit you mean the Godhead in Essence, and not in Personality: Sanctification is ascribed to the Spirit as the efficient, but so is not forgiveness and Justification. Nor do I like your phrase, as to sanctification it self, That faith conveys efficacy and power to the Gospel through the Spirit: For 1. I had rather say, the Gospel and Spirit, or the Spirit by the Gospel, convey efficacy and power to faith, then faith to the Gospel. 2. How faith should convey this through the Spirit, is a case beyond my reach: Doth the Spirit receive any influx from faith, and thereby a power, and then convey this to the Gospel from our faith? But its like you mean, the Spirit doth it through faith.

## S. 25.

M<sup>r</sup>. B. **S**O that neither the Gospel, nor faith in the Gospel, should in this office of an instrument in justification be denied their due honour. The Gospel received by faith, is a plenary instrument in this work: and faith embracing the tender and promise of the Gospel. The Gospel is an outward instrument, faith inward: they both make up one instrument full and complete: yet faith is more aptly and fitly called an instrument: Seeing that faith gives efficacy, as an instrument to the Word: the Word may be without faith, and so no instrument at all: but faith always presupposes the Word of promise: it is not without its object.

## S. 26.

R. B. **H**Ad you first proved any such honour due to faith, and so to man, as Gospel, so to be called, then you might fairly have thus concluded. But I like not Arguments that have but one part, being all Conclusion. I will say more for the Gospels instrumentality. *Signum voluntatis Donatoris constitutus juxta ad beneficium Donatum (est in actu vel sub conditione) est Donatoris instrumentum maxime proprium: Sed Testamentum Christi est signum voluntatis divinae juxta nostrum ad Christum*

*et justificationem passivum constituentem, (viz. sub conditione, et actualiter quando prae-  
statum conditio:) Ergo Testamentum Christi est instrumentum in suo genere, maxime  
proprium. For the most, examine it by all the qualifications of an instrument, and  
it will appear undoubted. 1. Subsecro causa principali, scilicet voluntas donatoris.  
2. Ad hoc opus et principalis fuit eadem actio: scilicet Donatio, vel constitutio debitoris  
beneficii. 3. The true definition of an instrument agrees to it: *Instrumentum est  
quod ex directione alterius principalis agentis insit ad producendum effectum: se nobili-  
orem: Vel, per quod causa alia operatur, sic, ut hoc elevetur ad effectum se nobiliorem, seu  
ultra perfectiorem et suam et actionis suae.* 4. Yea it is the most perfect instrument;  
for *instrumentum eo melius est quanto magis est sui proportionatum*: ut Aquin. 2. 2. q.  
188. a. 7. But Gods Legal grant is most perfectly proportioned to the conveyance  
of right to Christ, and his benefits. Prove this much of faith, as to justification,  
before you again tell the world that faith is more fully called an instrument of ju-  
stification.*

2. If the Gospel received by faith be a plenary instrument of justifying, as you  
say: Then 1. How is faith more fully called an instrument? 2. Then *Recipere  
Evangelium est instrumentum justificandi maxime proprium* (as you think) making the  
Gospel a compleat instrument.

3. If faith and the Gospel be both full compleat instruments, then either *esse-  
dem effecti per eandem actionem, vel per diversas: not per eandem actionem.* For  
1. Then they should be one instrument. 2. Their esse is so different that their  
operari must needs be different. 3. If *per diversas actiones*, then coordinate or  
subordinate: You think subordinate, it seems, and that faith gives power and effi-  
cacy to the Gospel: If so, then faith doth *modo et sensu nobiliore. Justificare quam  
Testamentum.* But thats faire from truth: For 1. It is most proper to say, The  
Covenant grant justifieth: or the Law of grace justifieth; but it is less proper  
to say, Faith justifieth: and Scripture never saith so that I know of; but that we  
are justified by faith. 2. You say your self that faith is but a passive instrument:  
but the Testament is active, (morally in its kinde.) 3. *Recipere Evangelium* is  
not so properly *Justificare*, as is *immediate Justificare, Remittere, seu ad Christum  
et remissionem constituere*, which is the Gospels act. *Credere. non est iam proprium Justifi-  
care.* Much more might be said of this, if necessary.

4. How plain a contradiction do you speak, that faith and the Gospel are two  
instruments: and that both make one compleat instrument. They might have  
been said to be materially two things, making one instrument without contradic-  
tion; but not without notorious untruth.

5. For it is no better when you say, they make up one compleat instrument.  
For 1. You said before that faith gives power and efficacy to the Gospel: which  
if true, then the Gospel is an instrument subordinate to faith, and therefore not  
one with it. 2. The Gospel is *causa totalis in suo genere*, fully as an instrument  
conveying right, *quando vel venit dies, vel praestatum conditio*: therefore it is not  
*causa partialis, vel pars causa.* 3. There is such a disparity in the actions of each,  
*viz. Credere, et Remittere vel donare Christum et Remissionem*, that they cannot  
possibly as *causa pariales*, constitute one compleat cause: For one immediately  
and properly produceth the effect: the other not so. 4. You say, that they are  
both passive instruments: But so they cannot make one instrument: For surely  
*recipiuntur idem, nec ab eodem, nec formam Justificationis Evangelium patiendo reci-  
piunt.* Though indeed your authority must do more then your reasons, to prove it  
of either.





*As such*, as is no cause. As faith cannot be both efficient effect; & effect in *ipsum* efficient; nor be both the efficient and constitutive cause: (material or formal) no more can it produce one and the same effect of justification *per modum instrumenti efficientis* and *per modum conditionis sine qua non*. 2. Else you must feign the pardoning act to run thus [ I will pardon thee on condition thou wilt pardon thy self by believing, as the instrument ] and not only [ on condition thou accept Christ. ] 3. It belongeth to the pardoning instrument to conferre the right to the thing, that is, to dissolve the obligation to punishment, and to constitute the condition of this Right or Pardon: For *Donatus est constituere conditionem etiam in ipsa instrumentali Donatione*. But faith doth not conferre Right; for your self say, It doth but receive it: It doth not dissolve the obligation, but accept a Saviour to dissolve it: It doth not constitute the condition of right; for you acknowledge it is the condition it self.

To conclude this Point, for the compromising or shortening this difference between you and me, I will take your fairest offer, pag. 75. or else give you as fair an offer of my own. Yours is this: [ Faith is considered under a double notion. First as an instrument ( or if that word will not be allowed ) as the way of our interest in Christ, and privileges by Christ. ] In this general I easily agree with you.

If that satisfy not, I propound this, Call you it an instrument of receiving Christ, and consequently righteousness; and give me leave to call it precisely a condition, or a moral disposition of the subject to be justified; and I will not contend with you: So be it, you will 1. not lay too great a stress on your own notion, nor make it of flat necessity, nor joyn with them that have made the Papists believe that its a great part of the Protestant Religion; and consequently that in confuting it, they retell the Protestants. 2. Nor say any more that it gives efficacy and power to the Gospel to justify us, and is more fully then the Gospel called an instrument. 3. Yea, I must desire that you will forbear calling it at all an instrument of Justification, and be content to call it an instrument of receiving Justification: and I would you would confess that too to be an improper speech. If you resolve to go further, let me desire you hereafter 1. To remember that its you that have the Affirmative, that faith is the instrument of justifying us: and I say, It is not written, you adde to Scripture: Therefore shew where it is written, expressly or by consequence. 2. Do not blame me for making sincere obedience part of the meer condition ( wherein I think you say as much as I ) and so as giving too much to man, when you give intollably so much more as to make him the instrumental efficient cause of forgiving and justifying himself. 3. Above that I have yet said, I pray forget not one thing: to prove faith to be the instrumental efficient of sentential Justification ( which is most properly and fully so-called ) as well as of Legal constitutive Justification. For thats the great point of which you have just nothing: (*parvo sitis liquet*) of which you should have said much. And so much for the Controversie.



## Of Evangelical Personal Righteousness.

Mr. BL. Pag. 110, 69c.

**T** Here is yet a third opinion, which I may well doubt whether I understand, but so far as I do understand, I am as far from assent to it as either of the former: and that is of those, who do not only assert a personal inherent Righteousness, as well as imputed, against the Ananians; but also affirm that this Righteousness is complete and perfect: which if it were meant only of the perfection of the subject, as opposed to hypocrisy, dissimulation, or doubleness, implying that they do not only pretend for God, but are really for him; that they do not turn a him feignedly (see Israel was sometimes charged, Jer. 3. 10), but with an upright heart: Or of the perfection or integrity of the object: (respecting not one, or only some, but all Commandments) which is called a perfection of parts; we might readily assent to it. The Covenant rule for such perfection, Gen. 17. 1. Walk before me and be thou perfect: and many have their witness in Scripture that they have attained to it, as Noah, Gen. 7. 9. Job 1. 1. Hezekiah, Isa. 38. 3. But a perfection above this is maintained, a perfection complete and full. [Righteousness signifies (as is said) a conformity to the Rule, and a conformity with a quantum or an imperfect rectitude is not a true conformity or rectitude at all.] Imperfect Righteousness is not Righteousness, but unrighteousness. It is a contradiction in adjectio. Though doubtless be acknowledged to be imperfect in all respects, where perfection is expected, in reference to the degree that is should obtain, or the degree which is shall obtain, or in reference to the excellent object, about which it is exercised, or in reference to the old Covenant, or the directive, and in some sense the preceptive part of the new Covenant; In all these respects it is imperfect; and Righteousness materially considered is holiness, and therefore thus imperfect; but formally considered, it is perfect Righteousness or none; this not in relation to the old Rule, but the new Covenant. Upon this account they are charged with gross ignorance, that do not understand the word Righteous and Righteousness as they relate to the old Rule; as if the gally were called Righteous (besides their imputed Righteousness) only because their sanctification and good works have some imperfect agreement with the Law of works. This and much more to assert a personal perfect inherent Righteousness, as is said: all which as it is here held out, is new to me, and I must confess myself in ignorance all over. I never took imperfect Righteousness to imply any such contradiction, any more than imperfect holiness.

Sec. 2.

**R. B. T** He third opinion you rise against, is that which you take to be mine, as your citing my words doth manifest: but you confess your self uncertain whether you understand it or not. There is a possibility then that when you do understand me, you may prove your self of the same Opinion.

In the mean time it is your Reasons which must justify your strong dissent, which I shall be bold to examine. Where you say, I [do not only assert a personal inherent Righteousness, as well as imputed, against the Ananians, but also affirm that this Righteousness is perfect.] I Reply: Either you suppose the



later proposition to be an addition to the former, in terms only, or in sense also: If only in terms, the sense being the same, I suppose you would not oppose it. If in sense, then it is either somewhat real, or somewhat modal, which you suppose the later to add to the former: Real it is not, for *Res et perfectio Res*, are not distinguished as *Res et Res*, but as *Res et Modus*. It is therefore but a modal addition: And it is such a *Modus* as is convertible with *Ess*. And therefore there is as much imported in the first Proposition [We have a personal inherent Righteousness] as in the second [We have a perfect, personal inherent Righteousness.] For *Ess et Perfectio* are as convertible as *Ess et Bonum*, or *Ess et Verum*.

You adde [If it were meant only of the perfection of the subject, as opposed to hypocrisy, &c. or of the perfection or extremity of the object (respecting not only One or Some, but All Commandments) which is called a perfection of parts, we might readily assent to it.]

To which I Reply *no*. Your terms are smooth to me; but I will do my best to guess at your meaning. A perfection of the subject is *perfectio essentialis vel accidentalis*. The former is none but *essentialem*, *vere et proprie*. The later may be variously taken, according to the variety of accidents: But certain I am that the subject is imperfect, *quod ad perfectionem accidentalem*. And therefore in this large expression, you seem to say much more than I. You and I, who are the subjects of Righteousness, are imperfect, though perfectly subjects.

1. That which you call here *perfectio subjecti*, is nothing but the truth of the immediate subject, as I understand you. *Justitia est vel causa, vel persona, vel saltem consequens ut in causa vel in persona. Causa est substantium primum. Persona est substantium primum et principale. Justitia causa, est vel affirmans vel habens aut dispositionem. Perfecti sunt habitus et dispositiones, et actiones vel perfectione essentiali Transcendentali, (et ita imperfecti sunt, quia vere sunt, et vere sunt tales:) vel perfectione accidentali: et ita aliquo modo perfecti, et alia imperfecti sunt. It seems therefore that you here say as much at least as I, for the perfection of the matter of our inherent Righteousness, (if not more) for I am sure you speak more unambiguously.*

2. I do charitably conjecture, that when you speak of [a perfection of the object] you do not mean as you speak, but you mean a perfection of our Acts as they respect the object, extensively (for whether you include or exclude Intension, I know not.) Here must I distinguish between objects of absolute necessity, (and so of the acts about those objects) which a man cannot be justified or saved without: and 2. Objects of less necessity (and so acts) which it's possible to be justified and saved without. In regard of the former, I confess our acts may be said to be [Truly acts that are exercised about such objects] if you will call that perfection (as in a larger sense you may) But as to the later, I acknowledge no such perfection. And therefore (for that which you call [A perfection of parts] I acknowledge that every righteous man, hath a perfection of the essential parts (that is, he wants them not) but not of the integral always: much less of accidents, which are improperly called parts.

Next you repeat some of my words, and then adde [All which as it is here field out, is new to me, and I must confess my self in ignorance all over.] Reply: I cannot help that; but I will do towards it what I can; that it may be none of my fault: and therefore will let you know my meaning. And in opening the sense and nature of [Perfection] I cannot give you more of my mind in

in a narrow room, then *Schäfer* hath laid down in *Metaph. l. i. c. 11. Perfectum est cui ad essentiam nihil deest.* Scaliger *Exercit. l. 6. p. 170. Omne quod est, finit. & bonum, & totum, & perfectum.* It is a Metaphysical Transcendental Perfection that I speak of, which hath no contrary in Being; which consisteth in the presence of all things necessary to Being: and that only of an inferior, derived Being, (such as the creature is; for we meddle not with the infinite Divine Being or perfection;) Nor do we take it in a comparative sense, but in an absolute: this being a Righteousness perfect in its kinde, though a more perfect kinde accidentally, may be found out: I take it rather *nominaliter* than *particulariter*: but still remember that I take it not *de perfectione accidentali, sed essentiali.* And therefore I still maintain that in several accidental respects our Righteousness is imperfect.

Now to know how our Righteousness is essentially perfect, let us consider what is essential to it. Its form is a Relation of our actions and dispositions immediately, and our selves remotely, as compared with the Law or Rule. This Law (besides the constitution of the reward and punishment considered in themselves, of which we now speak not) doth 1. Constitute (I mean efficiently determine) what shall be our duty in general. 2. It determineth more specially, what part of this duty, shall be the condition of our Justification and salvation, *sine qua non.* When we come to be judged at Gods barre, he that hath performed the condition shall be justified, though he have omitted much of the other duty: but all that have not performed the condition shall be condemned. (But remember of what it is that this is the condition: viz. of the new Law of grace, whose office is to make over to us Free remission of sins, and salvation through the satisfaction and merits of Christ: and not the condition of that Law, which gives the reward directly for the work.) Take up altogether then, and you will see that 1. Righteousness is formally a relation: 2. And that not of our Actions or dispositions to the meer precept of the Law, determining of duty as such, (commonly called the moral Law;) but 1. to the Law, as determining of the condition of life or death; 2. to the promise and threatening of that Law, which are joyned to the condition. So that [to be righteous] signifieth (*quod legem novam*) these two things: 1. [Non obligatus ad penam, & cui debetur premium.] 2. [Qui conditionem impenitentis, & pramii praeferit.] The first question in judgement being [An sit obligatus ad penam, vel non? & an premium sit debitum?] therefore the former is our first and principal righteousness, and here to be pleaded. But before the first question can be determined, the second must be raised and resolved, [Utrum praeferat conditionem?] And here the second is our Righteousness (*conditiois praesentis*) by which we must answer the accusation [Conditionem non praeferit.] That is, [He lived and died an unbeliever or impenitent.] So that 3. You see that our first Righteousness [Non reatus pena: vel jus ad impenitentiam & ad premium.] as it requirerh Christs perfect satisfaction, as a medium to it, by which all the charge of the Law of works, must be answered; so it requires our performance of the condition of the Law of grace, as another medium, by which Christ and his benefits are made ours, and by which the false accusation of [being unbelievers and impenitent, and so to be condemned by the Law of grace is self, as having no part in Christ] must be answered, and we justified against it. 4. It is not only the form of our righteousness, that is *transcendenter* perfect, but also the matter, as such, as it is the matter: that is, the subject actions and dispositions, are subjects truly capable of that relation. All this is no more but that it is a

true Righteousness, and not equivocally or falsely so called: and so that even the matter or subject, is really the matter or subject of such a Righteousness. 1. The form here being a relation, in itself, admits not of degrees. 2. The matter or subject (our dispositions and actions) though *qua materia*, they have the foresaid metaphysical perfection, yet considered in itself, or considered in reference to the mere precept of the Law, and so in its mere morality, it is imperfect. As Schibler saith, *Omne perfectum est ens: & omne ens est perfectum transcendentali, & essentiali perfectione.* Duobus tamen modis adhuc possumus entia vocari imperfecta. 1. *Accidentaliter*, quod scilicet desit id quod ad integritatem vel Ornamentum, vel alioquem *ex* intensiorem suam pertinet. Et sub hac imperfectiōe etiam continetur imperfectio, quae est in defectu partium materiae mixtae principalium. Nam materia pertinet ad essentialē perfectionem, sed id completur suis secundum partes principales in toto heterogeneo, quae sufficientes sunt ad radicandam *ex* sustentandam formam, manifesto iudicio, quod ablati partibus mixtae principalibus, manet prior species. Veluti si homo *ex* careat pedibus, *ex* brachiis *ex* naso *ex* oculis, adhuc tamen est homo, &c. Atque ita per ablationem partium mixtarum principalium nihil adhuc desit, quod pertinet ad transcendentalem perfectionem, quae essentialis est ipsius hominis. Atque ita homo adhuc est perfecte homo, *ex* perfecte ens: indeque nec hac imperfectiōe tollitur perfectio transcendentalis, &c. 2. Possumus vocari entia [imperfecta] comparatē, quod scilicet non habeant essentialē tam perfectam *ex* nobilem, quam alia. Ita materia est imperfecta, quia non sit, tam nobile ens ac forma, &c. Hac igitur imperfectiōe iterum non tollit perfectionem transcendentalem, quae nihil transcendenter, perfecte dicantur, *qua* sic sunt imperfecta, l. 1. c. 11.

In both these respects I confess and maintain that our Righteousness is imperfect: that is 1. Our graces, holiness, obedience, good works, are gradually imperfect, yea of numbers, as well as *gradatim*. 2. The Righteousness which we have in or from Christ's perfect satisfaction and merits, is a Righteousness of a more noble and perfect kinde, then this inherent Righteousness required by the Law of grace: for the later stands in subordination to the former, as a necessary means, i. e., condition to make it ours. Omne tamen ens est perfectum, non solum in genere entis, sed etiam in genere talis entis, &c. Et sic etiam materia, est in comparatione ad alia entia, sit talis imperfecta, tamen in suo genere habet omnino perfectionem, neque sic desit ei quicquam eorum, quae ad ipsius esse pertinent. Schib. ibi sup. n. 7, 8.

The like doctrine hath Calovius *Metaphys. Divin.* p. 246. &c. de perfectione, fully: where of our imputed and inherent Righteousness, he saith, *Prior denominatione extrinseca, posterior intrinseca, utraque verē, & realiter, ipsis competit.* And these are two of his Positives, *Perfectio non admittit magis & minus*: and *Perfectio nihil potest accedere vel decedere.* Multitudes might quickly be cited to the same purpose with these abovesaid, but that it is so known a case.

And thus I have done what at present I thought my duty, that it might not be my fault that you are [in ignorance all over.] But I have said the less because I have lately more expressly opened the nature of our Righteousness, in Answer to the Animadversions of another Learned Brother.

You adde [I never took imperfect Righteousness to imply any such contradiction, any more then imperfect holiness.] Reply: 1. Holiness is taken 1. For [the relation of a Person or Thing dedicated to God:] and so I confess it admits not of a *magis* or *minus* any more then Righteousness. 2. But our common use of the word [Holiness] when about persons, is for the qualities or actions of a spiritually-renewed man: and so I further say: 2. That this also hath its transcendental perfection, as well as Righteousness. But here's the difference (which if you

you adde to what is said before, you will more fully see my thoughts.) Holiness thus taken is a quality, which though it have the truth of Being, yet is intended and remitted, or doth *recipere magis & minus*. Righteousness is a relation, which in  *suo formali* is not intended or remitted. Nay if you will exactly open it, it will appear that the Righteousness in question is a Relation founded in a Relation (the real conformity of our Acts to the Law or Rule, as it determineth what shall be the condition.) Yet more, that the very *subiectum proximum hujus relationis, nec intenditur nec remittitur*: and this is it that I mean by perfection, besides the fore-said transcendental perfection. But (because these things are *exactionis indagati-onis*) understand that the reason of this my assertion lies here: The Law as it is the rule of obedience, doth require perfect obedience in degree; and so here is an imperfection in our actions in the degree, as being short of what the Rule requir-eth; and it being these actions with their habits that we call our holiness (*ab effi- ciente & fine*) therefore we must needs say, Our holiness is imperfect: And if our Righteousness were to be denominated from this Law, commanding perfection, we must say, not that such Righteousness were imperfect, because the holiness or obedience is imperfect; but it is none at all, because they are imperfect: For im- perfect obedience or holiness is not a subject or matter capable of the relation of [Righteous] according to that perfect Law which condemneth them, and ad- mitteth only gradually-perfect obedience, as capable matter, without which the form cannot be received. And so, our faith, repentance, and sincere Gospel obe- dience, as compared to this perfect Law, are no perfect Righteousness, nor any Righteousness at all: And so this being the matter of our inherent Righteousness, I say, our faith and obedience are imperfect (though not imperfect Righteous- ness, because none) as thus compared: But then the Law as it is the determiner of the conditions, on which Christ and life shall be ours, hath made the matter or immediate subject, to be *in puncto*, as it were, so that it cannot be more or less, because it is the sincerity only of our faith and obedience, that is made the condi- tion of Life, and not the gradual perfection. So that when we must be justified, the Question will not be, [Hast thou believed and obeyed perfectly?] but [Hast thou done it Truly.] So that no imperfection of the matter consistent with sin- cerity, makes it less capable of the form, nor no perfection of degrees makes it ca- pable of more of the form. The condition here is as truly performed, by true believing and obedience, in a lower measure, as in a higher: yea and this true performance is as full a Righteousness (in relation to this part of the Law) as if the matter of faith and obedience were more perfect: The strongest faith doth not make you Righteous in a higher degree, then the weakest that is true: For the strongest is but *præstatio conditionis* (which is the Righteousness in question) and so is the weakest. It is not therefore from this act of the Law (determination of the condition) that our graces or duties, are diversified as more or less perfect in degree, but it is in respect to the other act or part of the Law (determina- tion of duty, as such.) So that in a word, Duty simply as duty, and holiness, or supernatural grace, as such, may be more or less. But holiness and duty, as the *Materia requisita vel subiectum proximum Justitiæ, consistit in indivi- sibili*.

Only let it be remembered, that I speak this of the promise of impunity and glory everlasting absolutely considered, and not of a comparative degree of glory: For it may be yet consistent with this, that a greater faith, love and obedience, may have a promise of greater glory.

Remember also I pray you (if you will do me justice) 1. That I did only assert in my Aphorismes [1. A metaphysical perfection of Being, and 2. A perfection of (sufficiency in order to its end) in our righteousness: 2. And the same transcendental perfection of Being, I affirmed of holiness itself, only adding, that if being a Quality may be intended and remitted, but Righteousness being a Relation cannot *ex parte sui*. Now which of these perfections of Righteousness do you deny? Not that of sufficiency as to the end, as you expressly affirm. It must therefore be the transcendental perfection of Essence. And if that be denied, then righteousness is no righteousness: for so *omne ens perfectum est*: And then you must maintain that it is but equivocally called righteousness, but indeed is not so. But yet this I finde you not about, but rather confess the contrary, not only by affirming inherent Righteousness, but also affirming a double perfection of it, which you are pleased to call subjective and objective, and which can be no less then I here affirmed.

## §. 29.

M. B. <sup>(1)</sup> [Saiah I am sure saith, All our Righteousness are as filthy rags, Isa 64. 6. No greater charge of imperfection can lie against the most imperfect holiness, then the Prophet laies upon our Righteousness. <sup>(2)</sup> Neither do I understand how holiness should be imperfect taken materially, and righteousness perfect, taken formally in reference to a Rule.

## §. 29.

R. B. 1. **W**ill not all the imperfections of our Righteousness which in the Aphor. I asserted, serve to warrant the Prophets comparison, without our denying the perfection of Being? That is, that it is truly Righteousness?

1. My opinion of that Text is, that the Prophet means plainly, [We are an unrighteous people,] or [we have no other Righteousness to glory of, but what is indeed no righteousness at all, no more then the filthy rags are clean] no nor so much; for they may possibly have some part clean. Yet that this is called Righteousness, is no wonder, when the next words are Negative, q.d. [our Righteousness is none; or is unrighteousness:] yea it is not unusual to give the name either from common estimation, or the persons profession, and especially from those actions which use to be the matter of Righteousness, though the form being wanting, they are not now actually the matter. So I think Solomon forbiddeth overmuch Righteousness. Further, it's considerable, what Righteousness it is that the Prophet there speaks of, whether universal or particular? and whether Legal, consisting in absolute perfection; or Evangelical, consisting in sincerity? and also whether he speak of himself and each individual, or only of the Jewish Nation described according to the generality or main part of them.

2. As for that next passage, where you tell us what [you understand now] I confess it seems strange to me: but I hope you make it no argument against the opinion which you oppose. If it were a good argument indeed, then the less a man understands, the better he might dispute. But let us see what it is that you understand not. 1. [How holiness should be imperfect taken materially?] Sure you understand that: for what else did you mean in the foregoing words, [No greater



greater charge of imperfection can lye against the most imperfect holiness? 2. It is therefore, no doubt, the other branch that you mean, how [Righteousness is perfect taken formally in reference to a Rule.] 1. That Righteousness, in *seu Legalis & forensi* is a relation consisting in a conformity, or congruency to the Rule, I suppose you understand, seeing both Schoolmen, and Protestant Divines do so commonly affirm it: e.g. *Scorus* and *Dr. Twiss* etc. 2. That *omne ens est essentialiter perfectum*, I suppose also you understand: and so that this Relation must be a perfect Relation, or none at all: where there is the form, there is the being; and therefore the word [Righteousness] spoken *formaliter* of our Righteousness, must needs express that which is truly Righteousness, and not equivocally so called. 3. Yea I suppose you understand, that Relations do not admit of *magis* and *minus ex parte sui*, but only when they are founded in quality, *ex parte fundamenti vel subjecti*: At least if any would deny that, yet the relation in question, being of the nature of [Parity,] and not of similitude only, (which are both implied in conformity) doth not so much as *various fundamenti* admit of Intension or remission. These things being all so generally acknowledged, you leave me only to admire that you should say, You understand them not.

## §. 30.

**M<sup>r</sup>. B.** **W**E may (for ought I know) as well make holiness formal, and referre it to a Rule, and Righteousness materiall, in an absolute consideration, without reference to any Rule at all.

## §. 30.

**R. B.** 1. **W**Hether you take holiness as signifying a Quality or Relation, there is no doubt but it hath its form; or else it could not have a Being? Did you indeed imagine that I had denied that? 2. But that holiness in our common use of the word, doth formally consist in the relation of our qualities or acts to the Law, especially in that relation of conformity, that we use now speaking of, I finde not yet proved. Holiness taken for the qualities and acts themselves, is no relation. Holiness taken for Dedication to God, is such a kinde of Relation as Donation is: It referres to God as the *terminus*: For *omne sanctum est Deo sanctum*. But to be [Dedicated to God] and to be [conformed to the Law or Rule] are not all one. 3. If you or any man resolve to use holiness in the same sense as righteousness, I'll once know your mindes, I will not contradict you, for I finde no pleasure in contending about words. But for my self I must use them in the common sense, if I will be understood. 4. That you may use the word [Righteousness] materially, without relation to any Rule, is as much as to say, We may denominate a *materia sine forma*. The form is relative. If you mean, We may denominate that which hath a form, from the matter, and not from the form; then I Reply: 1. Then you must not denominate properly and logically: 2. And then you must not call it Righteousness; except you mean *tudere a quocumque*, and speak *de Justitia particulari ethica qua suum cuique tribuimus*, when we are speaking *de Justitia Legali, Civili, Forensi*, called by the Schoolmen *Justitia universalis* in our case. I am not of the Papists minde that make our Righteousness to be our new qualities, and confound *Justitiam & Sanctitatem*, & inde *Justificationem & Sanctificationem*.



S. 31.  
**M<sup>r</sup> B.** **A**ND in such consideration I do not know how there can be perfection or imperfection either in holiness or righteousness: It is as they come up to, or fall short of the Rule, that they have the denomination of perfection or imperfection.

S. 32.  
**R. B.** **I** **A**T the first view, the first sentence seemed so strange to me, that I thought it meetest to say nothing, because it is scarce capable of any apt answer but what will seem sharp or unmannerly, For that which you say you may consider, is something or nothing: If something, and yet not capable of perfection or imperfection, it is such a something as the world never knew till now. But upon second thoughts I finde that *de justitia* your words may be born: For it is *nothing* that you speak of. Legal Righteousness not related to the Law or Rule, is *Nothing*: And *Nothing* cannot be more perfect or less; *nisi negativè*. But that holiness taken for spiritual habits and acts, can have neither perfection or imperfection; or that they are capable of no perfection or imperfection in any other sense, but as related; nor yet in any Relations to God, or the person dedicating, save only in the relation to the Rule; all these for the first reason shall have no answer but a recital.

S. 33.  
**M<sup>r</sup> B.** **P**AUL's Gospel frame, whether you will call it righteousness or holiness is set out I am sure, Rom. 7. full of imperfection; yet all this as in reference to the Rule, as is answered, or fell short in conformity to it, ver. 12. I delight in the Law of God after the inner man.

S. 34.  
**R. B.** **I** **S** not [Righteousness] or [Holiness] as Scriptural, as Logical, as plain a term, and as fit for Disputants, as [Gospel-frame]? Till I know whether by [Gospel-frame] you mean, Habits, Acts, Relations (and what Relations) on what else, I shall pass it as incapable of a better Reply: 1. Did not I acknowledge expressly as much imperfection as you here affirm of Paul's frame? Why then do you intimate by your arguing as if I did not? 2. There is a twofold Rule, or action of the Law, which our Habits and Actions do respect, as I have oft said. The first is the Precept determineth of Duty simply. This all our Actions and Habits come short of, and therefore no man hath a Righteousness consisting in this conformity. The second is the promise, or that act going along with the promise, whereby God determineth of the condition. This is twofold: One of the Law of Nature and Works; and according to this no man is Righteous: for the condition and the duty are of the same extent, it being obedience gradually perfect, that is here the condition. The other is of the Law of Grace; which determineth what shall be the condition of our Right to Christ and Life. Paul never complaineth of an imperfection of Essence, of this last: It is of the former that he speaks. These necessary things should not be hidden,



judge (in those Counties that I am acquainted in) whether the greater number be of the Profound, or Subill, or Angelical, or Seraphical, or Irrefragable sort of Doctors? or equal to some of these Reverend Excepters, whose worth I confess so far beyond my measure, that had I spoke of them as Vulgar Divines, they might well have been offended. But Q that it were not true that there are such, through most of *England, Wales, and Ireland* (if any) on condition I were bound to Recant at every Market Crosse in *England*, with a fagot on my back; so be it there were the same number of such choice men, as some of these my offended Brethren are in their stead. And then who knows not that the Vulgar or ordinary weaker Teachers, do take up that opinion, which is most in credit, and which is delivered by the most Learned Doctors whom they most reverence? So that the summe of my speech can be no worse then this: [It is the most common opinion] which is all one as to say [It is the opinion of the Vulgar Divines and some of the Learned, the other part of the Learned going the other way,] which is it that men censure for such an approbrious, injurious speech. Yet I will not wholly excuse it, nor this that Mr Bl. toucheth upon. I confess it was spoken too carelessly, unmannerly, harshly, and I should better have considered how it might be taken.

As for Mr Blake's profession [That he hath little of their Learning, but is wholly theirs in this ignorance.] I did still think otherwise of him, and just not so have described him: but yet my acquaintance with him is not so great, as that I should pretend to know him better then he knows himself; and I dare not judge but that he speaks as he thinks. Let me be bold to shew him part of that which he saith he is wholly ignorant of: That [our personal Inherent Righteousness, is not denominated from the old Law or Covenant; as if we were called Righteous, (besides our imputed Righteousness) only because our sanctification and good works have some imperfect agreement to the Law of Works] I prove thus:

1. If no man be called Righteous by the Law of Works, but he that perfectly obeyeth (so as never to sin) then no imperfect obeyer is called Righteous (*nisi equivocè*) by that Law. But the Antecedent is true, Therefore so is the consequent.

2. If the Law of Works do curse and condemn all men, then it doth not judge them Righteous (*nisi equivocè*.) But it doth curse and condemn all men: Therefore, &c.

3. If the Law of Works do judge us Righteous for our works (taking righteousness properly and not equivocally) then we must be justified by our works, according to that Law: *Lex (n.) est norma judicii: & omnis verè justus, est justificandus. Justificatio Legis est virtualiter justificatio judicis.* He that condemneth the Just is an abomination to God. But we must not by the Law of Works be justified by our works: Therefore, &c.

4. He that is guilty of the breach of all Gods Laws, is not denominated Righteous (*nisi equivocè*) by that Law: But we break all Gods Laws: Therefore. Yea he that offendeth in one is guilty of all. Reade *Brochmond in Jac.* 1. 10. and *Jacob. Laurentius*, and *Paulus Burgensis (in Lyra)* on the same Text. *Vid. & Placcum in Theob. Salmeronis*. Vol. 1. pag. 29. §. 13. &c. *Watson de Reconil.* Part. 2. l. 1. c. 5. n. 16. *Twiss. Vindict. Grat.* li. 2. part. 1. c. 15. pag. (vol. minore) 114. col. 2. See whether yours or mine be the Protestants doctrine. Here, it ever, is true, that *Barium est ex causis integris.*

5. If imperfect works are all sinnes or sinfull, then they are not our Righteousness according to the Law of works. (For it justifieth no man for his sins.) But the former is true; Therefore the later. I doubt not but you know the state of the Controversie on this point, between us and the Papists.

6. If the Law of works do denominate a man righteous, for imperfect works (which truly and properly are but a less degree of unrighteousness) then it seems that all wicked men (if not the damned) are legally righteous: For they committed not every act of sin that was forbidden them, and therefore are not unrighteous in the utmost possible degree. And the Law of works doth not call one degree of obedience [Righteousness] more than another, except it be perfect. But certainly all the wicked are not Legally Righteous (*nisi aequivoce*) Therefore, &c.

7. If our Faith, Repentance and sincere Obedience, may be, must be, and is, called our Righteousness, as it is the performance of the conditions of the new Covenant, or Law of Grace, then (at least) not only as they have an imperfect agreement with the Law of Works. But the antecedent is true: Therefore the consequent.

Let us next peruse Mr. Blake's Reasons, why [He is wholly theirs in this ignorance.] He saith [ *I know no other Rule, but the old Rule, the Rule of the moral Law, that is with me a Rule, a perfect Rule, and the only Rule.* ] Rep. *Sed distinguendum est.* The moral Law is taken either for the entire Law of works consisting of Precept and Sanction (and that either as it is the meer Law of nature, or as containing also what to Adam was superadded) or else it is taken only for the meer preceptive part of a Law, which is not the whole Law. In the later sense, it is taken 1. For the preceptive part of the Law given to Adam. 2. For the preceptive part of the Law of nature redelivered by Moses. 3. For the preceptive part of the Law of nature, now used by Christ the Mediator, as part of his own Law. 2. We must distinguish of a Rule. 1. There is the Rule of obedience, or what shall be due from us: This is the precept (under which I comprehend the prohibition, it being but *præceptum non agendi*.) 2. There is the Rule of reward, determining what shall be due to us: This is the conditional promise or gift, so far forth as it determineth *de ipso premio*. 3. There is the Rule of punishment, determining what shall be due to man upon his sin: This is the threatening. 4. There is the Rule of the condition of the reward or punishment, and of judging to whom they do belong, determining on what conditions or terms on their parts, men shall be saved, or else damned: (though the same acts were before commanded in the precept as they are duties, yet to constitute their conditions of the promise, is a further thing.) This is the promise and threatening, as they are conditional, or as they constitute their own conditions. I think the solidity and great necessity of all these distinctions, is beyond Dispute. These things being thus, 1. What confusion is it to talk of the moral Law being the only Rule, when it is not one thing that is called the moral Law? and who knows what you mean? 2. How strange a thing is it to my ears, that you, even you, should so *voluntarily* own this, and so heartily profess that you take the Moral Law for the *only Rule*? For suppose you take it for the preceptive part of the Law of nature only (as I think you do:) 1. That is but part of that very Law of nature: Doth not the Law of nature, as well as the positive Law, determine *de Debito panis*, as well as *de Debito officii*? and is a Rule of punishment as well as duty. 2. Or if you took it for the whole Law of nature, is that the only Rule? 1. What say you for matter

of duty, to the positive Precepts of the Gospel? of Baptism, the Lords Supper, the Lords day, the Officers and Government of the Church, &c. Is the Law of nature the only Rule for these? If you say, They are reducible to the second Commandment: I demand 1. What is the second Commandment for the Affirmative part, but a general precept to worship God according to his Positive Institution? And doth this alone suffice? Doth it not plainly imply that there are and must be positive Laws instituting a way of worship? 2. Do you take the Precept *de genere*, to be equivalent to the Precepts *de speciebus*? or to be a sufficient Rule without them? If the Moral Law, or Law of Nature, be to you, the only Rule, and a perfect Rule, then you need no other. And if God had only written the ten Commandments, or only said in general, [Thou shalt worship God according to his positive Institutions] would it have been your duty to have Baptized, administered the Lords Supper? &c. Doth the general Precept constitute this particular Ordinance as my duty? If not (as nothing more certain) then the general Law, is not the only Rule, nor sufficient in *universum* (though sufficient in *sub genere*, or *ad partem propriam*) for the constitution of Worship, Ordinances, Church, Offices, &c. or acquainting us with our duty therein. Moreover, did Christ in Instituting these Ordinances and Officers, do any more than was done before, or not? If no more, 1. It is superfluous. 2. Shew where it was done before. 3. Sure the fourth Commandment did not at once command both the seventh day of the week and the first. If more, then the former was not sufficient, nor is now the only Rule.

Moreover, doth not the Scripture call Christ a Lawgiver? and say, *The Law shall go out of Zion, &c.* Isa. 2. 3. And is he not the Anointed King of the Church? and therefore hath Legislative power? And will he not use the principal part of his Prerogative?

2. I think the Moral Law, taken either for the Law given to Adam or written in Tables of Stone, is not a sufficient Rule to us now for believing in Jesus Christ; no nor the same Law of nature, as still in force under Christ. For a general command of believing all that God reveals, is not the only Rule of our faith; but the particular revelation and precept are part. And a general command to submit to what way God shall prescribe for our justification and salvation, is not the only Rule, but that particular precept is part. And a general command of receiving every offered benefit, is not the only or sufficient Rule for receiving Christ, without the Gospel-offer of him and his benefits.

3. And I suppose you grant that as mans soul hath an understanding and a will, the former being a passage to the later, in the former practical reasonings being but initiate and imperfect, and in the later perfected; so Laws have their prefaces declaring the grounds and occasions of them, oft times; and so the Laws of God have their Narratives, Histories and Doctrines, concerning the grounds, the subject, the occasion, &c. as well as the more essential parts, viz. Precepts and Sanctions. These I spoke not of before in the distinctions. Now do you indeed think that the Law of nature, or what ever you now mean by the old Rule and Moral Law, is the sufficient and only Rule of Knowledge, Judgement and Faith? I take it for granted that you will acknowledge the assenting act of faith to be in the understanding: and that the Word of God is the rule of this assent. Had you in the old Rule or Moral Law, a sufficient and only Rule for your faith, in the Article of Christs Incarnation, Birth, Life, Innocency, Miracles, Death, Burial, Resurrection, Ascension, full Dominion in his humane nature? &c. Was this

Article



Article in the Creed before Christs coming [*Every ye beleeveth that I am he, ye shall do in your final*] Besides, manner of faith is also matter of duty: for it is our duty to belevee all these Truths. But I think it was then no mans duty to belevee that this Jesus the son of Mary was the Saviour, before he was Incarnate; or to belevee that Christ was Dead, Ascended, &c. Therefore that which you call the Old Rule, is not as you say the Only Rule of our Duty in Beleaving.

4. But what if all this had been left out, and you had proved the Moral Law, the only Rule of duty? doth it follow that therefore it is the *only Rule*? Sure it is not the only Rule of rewarding! For if you take the Moral Law, for the meer preceptive part of the Law of nature, then it is no Rule at all of rewarding; for it is the promise, and not the precept that doth make due the reward. And if you take the moral Law for the whole Law of nature, it is a very great Dispute whether it be *Regula promerendi* at all; much more as to that great reward which is now given in the Law of grace by Christ (your self deny it, *pag. 74.*) I dare not say that if we had perfectly obeyed, Everlasting Glory in Heaven had been naturally our due. And for Remission of sin, and the Justification of a sinner and such like, they are such mercies, as I never heard the Law of nature, made the only Rule of our right to them.

5. The same I may say of the Rule of punishment. The privation of a purchased, offered Remission and Salvation, is one part of the penalty of the new Law, of which the Moral Law can scarce be said the only Rule. (*None of them that were hidden, shall taste of the Supper.*)

6. But the principal thing that I intend, is that the Moral Law is not the only Rule what shall be the condition of Life or Death: and therefore not the only Rule according to which we must now be denominated, and hereafter sentenced Just or Unjust. For if the accuser say He hath not performed the conditions of the Law of grace, and therefore hath no right to Christ and Life] or say simply that [we have no right to Remission and Salvation:] if we can deny the charge, and produce our performance of the said conditions, we are then *non-condemnanda*, and the Law of grace, which giveth Christ and Life on those conditions, will justifie us against that charge, of having no right to Christ and Life: But I think so will not the Moral Law. The Law of works justifieth no man but Christ: therefore it is not the Law of works by which we are to be justified in judgement. But some Law we must be justified by: for the Law is the Rule of judgement: and the word that Christ hath spoken shall judge us: therefore it must be by the perfect Law of Grace and Liberty. If it be then said against us that we are sinners against the Law of nature: we shall all have an answer ready [Christ hath made sufficient satisfaction.] But if it be said that we have no right to the pardon and righteousness which is given out by vertue of that satisfaction, then it is the Law of Grace, and not the Moral Law, that must justifie us. Even that Law which saith [*Whoever beleeveth shall not perish, &c.*] Moreover doth not the Apostolic say plainly, that [Christ is the Mediator of a better Covenant, established on better promises: and if this first Covenant had been faultless, then should no place have been sought for the second: but finding fault with them he saith, Behold I have come saith the Lord I will make a new Covenant, &c.] Heb. 8. 6, 7, 8. which speaks not only of Ceremonial precepts, but principally of the promissory part.

If you should say, This is the Covenant and not the law. I Reply 1. Then the law is not the only Rule. 2. Its the same thing in several respects that we call a Law & a



Covenant (except you mean it of our Covenant *act* to God, of which we speak not.) Who knows not that *promissio* or *punitio* are acts of a Law? and that an act of oblivion or general pardon on certain terms, is a Law: and that the promise is the principal part of the Law of grace. So that I have now given you some of my Reasons, why I presumed to call that [Ignorance] which I did not then know that you would so Wholly own.

**Mr. Bl.** **T**he perfection of this holiness and righteousness in mans integrity, stood in the perfect conformity to this Law; and the reparation of this in our regenerate estate (in which the Apostle placeth the Image of God) must have reference as to God for a pattern, so to his Law as a Rule.

**R.B. 1.** **I**t was the very transcendental perfection which is convertible with its being (as to Righteousness) which then stood in a perfect conformity to the Law. *Adam* after his first sin, was not only less righteous, but *rem moris*, condemnandus, and not righteous in *sensu forensi* according to that Law. For I hope you observe that we speak not of that called Moral Righteousness, consisting in a habit of giving every man his own: but of *Justitia forensi*.

2. There is a partial reparation of our holiness in regeneration, but no reparation of our personal inherent legal Righteousness at all. Is Righteousness by the Law of works? I take this for dangerous doctrine.

**Mr. Bl.** **A**s an Image carrying an imperfect resemblance of its Samplar, is an Image; so conformity imperfectly answering the Rule, is conformity likewise.

**R.B. 1.** **E**ither that Image is like the Samplar (as you call it) in some parts and unlike in others, or else it is like in no part, but near to like. If the later, then it is but near to a true Image of that thing, and not one indeed. If the former, then it is nothing to our case. 1. Because it is *Justitia universalis*, and not *particularis*, that according to the Law of works must denominate the person righteous, and non-condemnabile. 2. Because indeed no one word, action, or thought of ours is truly conform to the Law of works.

2. Similitude, as *Schibler* tells you truly, doth lie in *punctis* as it were, and *ex parte sui* admits not of *magis* or *minus*: and therefore *strictè* or philosophice loquendo (saith he) that only is *simile*, which is perfectly so: but *vulgariter loquendo* that is called *simile*, which properly is but *minus dissimile*. Scripture speaks *vulgariter* often, and not *strictè* and philosophice, as speaking to vulgar wits, to whom it must speak as they can understand. And so that may be called the Image or likeness of God, which participateth of so much of his excellency as that it demonstrateth it to others, as the effect doth its cause, and so is less unlike God. I dare not

not once imagine, that a Saint in heaven is like God in a strict and proper sense.

3. If all this were otherwise, it is little to your purpose. For in this conformity of ours, there is something of Quantitative resemblance, as well as Qualitative; and so it hath a kinde of parity and equality in it, as well as similitude to the Rule. And I hope you will yield it past doubt, that parity admits not of *magis* or *minus*, what ever similitude doth.

## §. 36.

**M. B.** Sincerity is said to be the new Rule, or the Rule of the new Covenant. *But this is no rule, but our duty, taking the abstract for the concrete, sincerity, for the sincere walking, and this according to the rule of the Law, not to reach it, but in all parts to aim at, and have respect to it.* Then shall I not be ashamed when I have respect to all thy Commandments, *Psal. 119. 6. And this is our inherent righteousness, which in reference to its rule, labours under many imperfections.*

## §. 36.

**R. B.** **VV**hen I first read these words, which you write in a different character, and farther on me, I was ashamed of my *non-sense*, for they are no better: But it came not into my thoughts, once to suspect a forgery in your charge: Far was I from imagining that so Reverend, Pious and Dear a Friend, would tell the world in Print, that I said that which never came into my thoughts, and confute that soderly and deliberately, as mine, which I never wrote; and which any man that would read my Book might finde, is wrongfully charged on me. And truly I dare not yet say that you are guilty of this: For though I have read my Book over and over of purpose in those parts that treat of this subject, and can finde no such word as you here charge me with; yet before I will lay such a thing to your charge, I will suspect that it may possibly be in some odd corner where I overlook it, or cannot finde it. But I see (if I am not overseen) how unsafe it is to report mens words themselves, much more their opinions, from the reports of another, how Grave, Sober, Pious and Friendly soever. If when we are dead, men shall read Mr. *Blake's* Book that never read mine, and there see it written that I said [Sincerity is the new Rule, or the rule of the new Covenant.] Can any blame them to believe it, and report it of me, as from him, and say [What, shall I not believe such and such a man, that reports it in express words?] But let this go, with this conclusion: If indeed I have spoken any such words, I retract them as *non-sense*, and when I finde them I shall expunge them: If I have not, patience is my duty and relief; and I have long been learning, that we must suffer from Godly and Friends, as well as from ungodly and enemies; and till I had learned that lesson, I never knew what it was to live quietly and contentedly.

The rest of this Section hath answer enough already. No doubt but sincere obedience consisteth in a faithfull endeavour to obey the whole preceptive part of Gods Law, both natural and positive: But no man can by it be denominated righteous (*nisi agnoscere*) but he that perfectly obeyeth in degree.

Mr. B. <sup>6. 37.</sup> A Perfection of sufficiency to attain the end. I willingly grant, God considering through rich grace, to crown weak obedience: in this sense, our imperfection but its perfectness: otherwise I must say that our inherent righteousness is an imperfect righteousness, in an imperfect conformity to the rule of righteousness, and without this reference to the rule, there is neither perfection nor imperfection in any action. See D. Davenant disputing against justification by inherent righteousness upon the account of the imperfection of it, de instit. habit. p. 349. and how fully he was persuaded of the imperfection of this righteousness appears by sentences prefixed before two Treatises, as may be seen in the margin.

R. B. <sup>8. 37.</sup> Your term [otherwise] is ambiguous. If you mean that in some other respects you take righteousness to be imperfect, so do I, and that a little more than you acknowledge. If you mean that in [all] other respects you take this righteousness to be imperfect; why then do you wrong your Reader with equivocation, in calling it [Righteousness] when you know that transcendental perfection is convertible with its Being? 1. A natural perfection or imperfection, actions are capable of without a relation to the Rule: though that be nothing to our business, yet you should not conclude so largely. 2. Many a School Divine hath Written (and Gibbes at large) that our actions are specified a fine, and denominatèd Good or Evil, and so perfect or imperfect a fine more specially and principally; then a Lige. But this requires more subtilty and accurateness for the decision, then you or I in these loose Disputes do shew our selves guilty of.

As for what you say from Reverend Davenant, I Reply, 1. Do you not observe that I affirm that which you call Our righteousness inherent, to be imperfect, as well as Bishop Davenant, and that in more respects then one? yet one would think by your words that you had a minde to intimate the contrary. 2. Yea I say more, that in reference to the Law of works, our works are no true righteousness at all: And I think he that saith, They are no righteousness, saith as little for them, as he that saith they are an imperfect righteousness. Yet, if the truth were known, I do not think but both Davenant, and you and I agree in sense, and differ only in manner of speaking. My sense is this: Our obedience to the Law of God is so imperfect, that we are not just but guilty, and condemnable in the sense of the Law of works: therefore speaking strictly, we are not righteous at all in sensu forensi according to this Law: but speaking improperly, and giving the denomination à materia, or ab accidente aliquo, & non à formâ, so we may be said to have an imperfect legal righteousness, while equivocally we call him just, that is but comparatively less unjust then another. For though righteousness in sensu forensi, have no degrees, yet unrighteousness hath many. 3. And I suppose you know that Bishop Davenant doth not only say as much as I concerning the interest of works in justification, but also speaks it in the very same notions as I did. If you have not observed it, I pray reade him de Just. Hab. & AB. cap. 30. pag. 384. & c. 31. p. 403, 404, 405, & 570, 571, 572, 633.

And then I would ask you but this Question: If the accusation charges us to have

have no right in Christ and Life, because we died unbelievers and impenitent, or rebels against Christ; must not we be justified against that accusation, by producing our faith, repentance, and sincere obedience to self? and if so (then which nothing more certain) are not these then so farre our righteousness against that accusation to be pleaded? And if it be not a true righteousness, and metaphysically perfect, and such as will perfectly vindicate us against the accusation of being prevalently and finally unbelievers, impenitent or rebels against Christ, there is no Justification to be hoped for from the Judge, but condemnation to endless misery.

Moreover, the Thesis that Davenant proves in the Chapter which you cite, is *inherentem justitiam non esse causam formalem justificationis nostrae coram Deo*. And if that be true, then it is impossible that it should have the formal reason of righteousness in it. For if there be *vera forma*, there must needs be the *formatum*, and he that hath true formall righteousness, must needs be thereby constituted Righteous, or justified *constitutivè*, and then he must needs be sentenced Just, who is Just.

But then note that Davenant speaks of that universal righteousness, whereby we are justified against the accusation of being sinners condemnable by the Law of works; (and here Christs satisfaction is our righteousness) and not of that particular Righteousness whereby we must be justified against the accusation of final non-performance of the conditions of the Covenant or Law of grace: For there it is the performance of those conditions, which must it self be our righteousness, and so far justify us.

Doctor Twisse against Doctor Jackson, pag. 687. saith, [Yet I willingly grant that every sin is against Gods good will and pleasure, as it signifyeth his pleasure what shall be our duty to do; which is nothing else but his commandments. And it is as true that herein are no degrees: every sin is equally against the Commandment of God.] I think I may with much more evidence of truth and necessity, say it as I did of Personal Gospel-righteousness, then he can do of sinne. And so much be spoken of that Controversie.

## §. 38.

How farre unbelief and impenitency in professed Christians are Violations of the New Covenant.

R.B. Mr. Bl. pag. 245. c. 33. doth lay down a Corollary, That *Impenitency and Unbelief in professed Christians, is a breach of Covenant*. Though I take that to be intended as against me, yet I am uncertain, because he reciteth no words of mine. I have no more to do in this therefore but to clear my own meaning. 1. The word [Covenant] is sometime taken for Gods Law made to his creature, containing Precepts, Promises and Threatnings: Sometime for mans promise to God. [Violation] is taken either rigidly for one that in judgement is esteemed a non-performer of the conditions: Or laxly, for one that in judgement is found a true performer of the conditions, but did neglect or refuse the performance for a time. Taking the word [Covenant] in the later sense, I have affirmed that man breaks many a Covenant with God, yea even the Baptismal vow is self is so broken, till men do truly repent and believe. But taking the word

[Covenant] in the former sense, and [Violation] in the stricter sense, I say that no none violate the Covenant but small unbelievers and impenitent; that is, no other are the proper subjects of its peremptory curse or threatening. I think not my self called to give any further answer to that Chapter of Mr. *Blakes*.

R. B. *Mr. Blake's* 31. Chap. I take to be wholly against me, and though I know nothing in it that I have not sufficiently answered, either in the place of my Book of Baptism, whence he fetcheth my words, in the Appendix in the Animadversions on Doctor *Wheber's* justifying *Ward*, or before to Mr. *Tombs*, yet because I take it to contain doctrine of a very dangerous nature, I will more fully Answer it.

## S. 39.

Mr. Bl. Ch. 32. A Dogmatical faith entitles to Baptism.

3. IT further follows by way of Consequence, that a Dogmatical faith (which is called by the name of said Historical, such that assents to Gospel truths, though not affecting the heart to a full choice of Christ, and therefore was sort of faith which was justifying and saving) gives title to Baptism. The Covenant is the ground on which Baptism is administered: otherwise Church-membership would entitle no one, either in Infancy or in years of years to Baptism: But the Covenant (as we have proved) is entered with men of said sort of faith: and therefore to them Baptism is to be administered: How the consequence can be denied by those that grant the antecedent; Baptism denied in force Dei, so men sort of saving faith, when they are in Covenant, I cannot imagine: Yet since this consists their interest in the Covenant, deny their title to Baptism, and affirm, [If men be once taught that it is a faith, that is sort of justifying and saving faith, which entitles men to Baptism, it will make foul work in the Church.]

## S. 39.

R. B. Before I give a direct Reply to these words, I think it necessary that I tell you, How farre I take Unregenerate men to be in Covenant with God, and how farre not: and that I also discover as farre as I can Mr. *Blake's* minde in this Point; that it may be known wherein the difference lieth.

The [Covenant] is sometime taken for Gods part alone, sometime for our part alone, sometime for both conjunct, even for a mutual Covenanting. As it is taken for Gods act, it signifieth 1. Either some absolute promise of God, made 1. Either to Christ concerning men; or on their behalf (and to the elect may be said to be in Covenant before they are born, because Christ hath a promise that they shall be saved, and the non-elect are in Covenant before they are born, because Christ hath a promise of some good to them.) 2. Or to men themselves: And this is either 1. Common, or 2. Peculiar to some. 1. Common; as the promise made to fallen mankind that a Saviour should be sent to Redeem them. The promise made to the people of Israel that the Messiah should be of them.



them according to the flesh, and personally live among them, and preach the Gospel to them. The promise made to Noah and the world, that the earth should no more be drowned with water: The promise of preaching the Gospel to all Nations (which is common, though not absolutely universal;) the promise of a Resurrection to all the world, and that they shall be judged by Christ the Redeemer, and (at least those that heard the Gospel) on the terms of the new Law, and not on the meer rigorous terms of the Law of entire nature: the promise of a fuller and clearer promulgation and explication of the Law of grace, when Christ should come in the flesh: the promise of a fuller measure of the Spirit to be poured out, for Miracles to confirm the Christian Doctrine to the hearers, holders, hearers and actors; that there shall be a Ministry Commissioned to Disciple and Baptize all Nations, maintained to the end of the world, (which gives Ministers right and authority to Baptize them;) and 'if there be any other the like promise of the *means necessarily attending faith*. Thus farre many thousands that are unregenerate, and non-elect, may be said to be in Covenant; that is, under these promises. 1. Some of these absolute promises are peculiar to some: as to one Sex (though common as to that Sex) as the maime superiority: to one Age: to one Degree in order of nativity (as to the elder brother to have some superiority over the younger, *Gen. 4. 7.*) to one Nation, as to the Israelites were made many peculiar promises; and those before mentioned which I called common as to all *Israel*, were peculiar to them (some of them) in exclusion of other Nations. And some to particular persons, good or bad: as for success in battle, or other enterprises; for averion of some threatened judgement; for the abating of some inflicted punishment; for some temporal or common blessing; of which sort we finde many particular promises which God by some Prophet made with particular men. In all these respects I say wicked men have been under a promise, yea men not elect to salvation: and thus far they may be said to be in Covenant with God. But this is but a lax and improper speech, to say (such are in Covenant) to be used now among Christians that have used to give the name [Covenant] by an excellency, to another thing. Also now wicked men are not under peculiar personal promises of temporal things, as then they were, because now there are no extraordinary Prophets, or other the like Messengers of Revelations from God to make such particular promises to men. (Yet I will not say God hath restrained himself from this, or cannot, or will not do it at all, or that no man hath such Revelations; but only 1. That it is not usual. 2. Nor is God engaged to do it.)

So for the absolute promise of the first special grace (first faith and repentance) to be given to all the elect (supposing that there is such a promise;) this is made to none but the godly and unregenerate, though elect (unless you will say, it is made to Christ for them, or rather is a prediction of good eventually to be conferred on them.)

But though in all these respects wicked men are under a promise, yet it is none of all these that gives them right to Baptism. There is no question of any but the last; and for that I have proved in my Appendix against Mr. *Bodley*, that it is not that Covenant that Baptism teacheth. Whether I refer you to avoid Baptism to much more ease it to prove, that it is not that bare promise that gives right to Baptism. For many are Pagans and Infidels to whom this promise belongs. So much for the Absolute promise.

2. As for Conditional promises to man, they are either 1. Peculiar



1. Peculiar: as extraordinary promises of temporal blessings conditionally made to some particular persons heretofore: Of these I say, as of the former: Wicked men may be under such promises; but these give no right to Baptism.

2. Common: such as are not made to this or that man more than others, but to all, at least in the tenour of the grant, though it be not promulgate to all. Of this sort 1. Some suppose certain promises to go before the great Law of grace.

2. But I yet know not of any but the Law of grace it self; (anon to be described.)

3. Those that do suppose some such antecedent promise, are of two sorts:

1. The Arminians and Jesuites. 2. Such as Mr. Blake about Church-Ordinances.

3. The Jesuites and Arminians speak of two such common promises.

1. One is of the giving of supernatural means of Revelation, to men, on condition of the right use of natural Revelation. As if God had promised to all Heathen and Infidels that never heard of Christ, that they shall have the Gospel sent them, if they will use the light of nature well, or will seek out for the Gospel.

2. The other promise which they imagine is, that God will give supernatural or special grace (viz. the first grace of faith and repentance) to men, on condition they will use well their common grace and means. I know of no such promise as either of these in Scripture (of which see *Davenant* in his Dissertation of Universal Redemption.) When any Arminian will shew such a promise in Scripture, we shall yield. But yet I will tell you how far I yield. 1. I yield that God doth actually give temporal blessings to wicked men: But this is no Covenant or promise.

Yet it gives them a right to enjoy them *de presenti* while they do enjoy them; so that it is not sound Doctrine of them that say, Wicked men have no right to the creature, in whatsoever they possess, and that they are but usurpers. For if you see one naked in the street, and put him on a garment; he hath right to wear that and enjoy it, while you permit him: But yet because you promise him nothing for the future, he is not certain a moment of the continuance of that right or possession, for you may take it off him again when you will. So wicked men have right and possession of Gods mercies by actual collation *de presenti*, but not by promise *de futuro*, or by such proper donation, as gives them the full propriety (for so God useth not to part with the propriety of his creatures to any.) 2. I yield that God doth give to Heathens, who have but natural light, some helps which have a tendency to their further advancement, and doth appoint them certain means to be used for the obtaining of a higher light, and that he giveth them sufficient encouragement to go on in the chearfull use of those means, in possibilities and probabilities of success; so that they are unexcusable that use them not. These Mr. *Gorton* calls half promises (as who knows but the Lord may do thus and thus? *Pray therefore if perhaps the thoughts of thy heart may be forgiven thee, &c.*) But promises properly they are not. God hath thought meet to keep himself disengaged from this sort of men.

3. The very same I yield of men in the visible Church using common grace, as well as they can: that is, that God hath appointed certain means which such men are to use for the getting of special grace: that those that perish, do justly perish, for not using those means so well as they could, and so for not believing: that he hath given them sufficient encouragement to use such means by examples, experiences, the nature of the means, and some half promises of success: but no promise properly so called. 4. I yield that he actually gives saving grace to wicked men: or else none could have it. But this they can plead no right to before they have it.

2. The

1. The second sort of promise before the great Covenant of grace, is feigned by Mr. *Blake* (and if there be any other that go that way, as some do, and that with some difference among themselves) and that is A promise of Church-privileges upon condition of a faith not justifying or saving. Here some annex special grace to these Church-privileges, and so fall into the Arminian strain. So Dr. *Wood* against Mr. *Chalaker*, doth make a common (not-justifying) faith, the condition of Baptism, and then that Baptism a means *non parentis* of some of the certain Justification of all the Baptized, and so, at least, the infants of all common professors, baptized, should be certainly justified. But I finde not Mr. *Blake* any where owning this connexion of special grace, and efficacy of Baptism on such: therefore I suppose it is but some common mercies that he supposeth this promise to make over to the Baptized. But I will enquire further into his opinion anon.

2. The common or general promise-conditional, which I acknowledge, is the new Law of grace, or of faith, wherein God promiseth [to be our God, so we will take him for our God, and will be his people] and [to give us Christ and Life, if we will accept him as he is offered in the Gospel] or [that he that repenteth and believeth, shall be justified and saved] and he that doth not shall be damned. Whereto is also annexed, the promise of temporal mercies, so far as they are good for us: as appurtenances to the main blessings of the Covenant. Now I will tell you how far wicked men are under this great promise or Covenant. 1. As it is a conditional promise on Gods part, or a Law of grace enacted conditionally giving Christ and Life to all men, so All men are under it, or the subjects of it: that is, All the whole world, as to the renour of the Law of grace, following the meere enacting; and all that hear the Gospel, as to the promulgation. 2. So it hath a precept conjunct, requiring them to believe and repent for remission and salvation, so all are under it, that hear it. 3. So are they as to the annexed threatening upon their unbelief and impenitency. 4. So as the Preachers of the Gospel do by Commission from Christ, apply all this to them, and intreat them by name to repent and believe, and offer them Christ and the other benefits of the Covenant, if they will repent and believe; so wicked men are still under the promise or Covenant, as to the Nunciative offers and exhortations, which is somewhat more then a meere Promulgation of it as a Law. All these waies, or in these respects, I yield that wicked men, or unregenerate men, may be under promise, or Gods Covenant. But this is not strictly to [be in Covenant:] nor is this it that the right of Baptism belongs to: For all this belongs not only to Pagans, but even to obstinate Pagans that persecute this Gospel, and draw out the blood of those that thus Preach it to them: whom I suppose, few Divines judgmeent subjects for Baptism.

And thus we have spoken of Gods act in the conditional promise, before the condition be performed by man, and so before Gods promise do actually conferre right to the sinner. As for the act of Gods Covenant afterwards, I shall speak of it anon.

2. Having said thus much of Gods act of promise or Covenant, and seen how far the wicked may be said to be under that promise or Covenant, we must next consider of their own promise to God, or the act of Covenanting on their own part. Mans Covenanting with God, or his entering the Covenant of God propounded to him, is either 1. to be considered in respect of the efficient; 2. or of the object. As to the efficient, it is either 1. The act of the whole man, /i. of

minde and body : 1. Or of part only : and that 2. either of the minde alone : 2. or of the outward man alone. 2. Objectively considered, it is either 1. A true proper consent agreeable to the formall object (or to the object in its absolute necessity respects and nature.) 2. Or it is an imperfect consent, analogically or equivocally called [Covenanting] when it is not suited to the formall nature of the object. This error is 1. About the object simply in it self considered. 2. About the object comparatively considered : as God compared with the creature. And both or either of these errors is 1. Either in the Intellect : when it doth not understand the nature of the object, and Gods terms on which only he offers his blessings ; or at least doth not practically understand it, but speculatively only. 2. Or of the Will : when it doth not really consent to the object, and terms of God, though they be understood at least, speculatively. 3. Or it is, both the error of the understanding and the will.

Having thus necessarily distinguished, I will lay down in these Conclusions, how far man is in Covenant with God as to his own act. 1. Man may oblige himself by Vows to particular duties, that are not of the substance of the Covenant, and yet be wicked. 2. Yea man may oblige himself to things indifferent, and some think to evil, as *Jephtha*, so far as to ensnare himself in a necessity of sinning, whether he perform it or not. 3. That which God requireth of man on his part, as a necessary condition, to his right in the benefits promised by God, and that God may be, as it were, obliged actually to man, is the sincere resolved consent of the Heart or Will. 4. Yet he requireth for several reasons, that the external profession of consent be added, where there is capacity and opportunity. 5. God doth as absolutely require to our participation of his blessings, and that his Covenant may be in force actually to give us right to them, and he, as it were, obliged to give us the things promised, that we understand the absolutely necessary part of the object of our consent, or acceptance ; and that with a practical knowledge. 6. As absolutely doth he require that we do really consent according to that practical understanding. 7. It is essential to God as the object of mans faith, to be his supream Lord and Restor as Creator, and his ultimate end and chiefest good : and so must he be apprehended and willed by all that indeed take him for their God : as also to be perfect in Being, Wisdom, Goodness and Power, and of perfect Veracity. 8. It is essential to Christ as the object of our faith, to be God-man, that in our nature hath Ransomed us, by the Sacrifice of himself on the Cross for us, and Died, and Rose again, and is now Ascended in Glory with the Father, and is Lord of us all, and will Judge according to his Word to Everlasting Joy or Punishment. 9. It is essential to the object of our faith, as such, to be considered comparatively. As that God be taken not only as our good, but our chief Good, to be preferred before every creature : that he be taken not only as our Lord, but as Sovereign Lord, to be obeyed before all other : that Christ be taken for our only Saviour, and for our Lord-Redeemer, to be also obeyed before all creatures ; particularly before and against the devil, the flesh, and the world. 10. Where these essentials are not in the apprehension of the object, there is not truly the consent, or faith, or covenanting which God hath made the condition of his Promise ; and therefore such are said (as to the Faith, Consent and Covenant so required) but equivocally or analogically to Consent, Covenant or Believe : when truly and properly it is to be said, that they do not Consent or Covenant. Consent hath relation to the offer : and if it be not the offered thing that is consented to, but somewhat else under that name, then it is not

not indeed Consent : for there is no Relate without its Correlate. Covenanting (in the present sense) implies Gods propounded Covenant and terms. For our entering the Covenant, is not a Making of terms, but an Accepting of the terms made to our hands and tendered (with a command to accept them.) Now if we do not consent to the same terms propounded, it is truly no Accepting, nor no Covenanting : For God never offered to enter into Covenant on such terms, and that which was never offered, cannot be properly accepted ; nor can we Covenant with God in a mutual Covenant, on terms contrary to those which he propounded. The Civil Law saith, *Ignorantia non est Consensus*. A God that is inferior to creatures in Rule, or in Goodness and Desirableness, is not God indeed. And therefore he that takes God in this sense for his God, takes but the Name of God, and not God himself, but an Idol of his brain. A Christ that is only a Justifier and not a King and Governour, is not the Christ that is offered us of God ; and therefore no man is called to accept such a Christ. To erre therefore about the very essence of the Object, as such, is to null the Act, it can be no Consent or Covenant or Acceptance truly at all, but equivocally only. 11. The same may be said of counterfeit Covenanting, when it is only *ex tunc*, with the mouth and not the heart. 12. Yet may an oral counterfeit Covenanting oblige the party to the duty promised (in our case) though it give him no right to the benefit offered, nor is God as if were obliged to perform his Covenant to such. 13. The like may be said of the foregoing equivocal erroneous Consenting, Accepting, Covenanting. If the error be through the fault of the man himself, he's self may oblige himself, though God remain'disobliged, and though he have no right to the thing promised by God. Thus much I thought meet to say, for the opening of that branch of the Question, How far men unregenerate may be in Covenant, as to their own act.

But the great Question is yet behind, Whether these men be in Covenant with God, as to Gods actual engagement to them : so far as that Gods promise is in force for conveying actual right to them as to the promised blessings ; and so whether it be a mutual Covenant, and both parties be actually obliged. And thus I say that wicked men are not in Covenant with God, that is, God is not in Covenant with them : Neither have they any right to the main blessings given by the Covenant, viz. Christ, Pardon, Justification, Adoption, Glory : Nor yet to the common blessings of this Covenant, for they are given by the same Covenant and on the same conditions as the special blessings : So that though they may have right to them at present on the ground of Gods present clemency, or reserving them with them (as a servant hath in his Masters Stock) yet have they no right by Covenant : For it is Godliness that hath the promise of this life, and of that to come, so being the condition of both ; and it is seeking first Gods Kingdom and Righteousness, that is the condition on which other things shall be added to us. The same holds of Church-privileges and Ordinances, *quod possessionem non* proper to the faithful.

So that in the conclusion, I say, that though wicked men have many promises from God, especially the great constitutional promise of Life, if they will repent and believe ; and though they are also obliged by their own imperfect, equivocal Covenanting with God ; yet God remaineth still unobliged to them, and they have no actual right to the benefits of his promise ; because they have not performed the condition of their first right, that is, have not Covenanted truly with God, or entered the Covenant which he propounded ; having not consented to his terms.

nor accepted Christ and Life as offered in the Gospel: And therefore is it the most proper language to say, that none but sincere believers are in Covenant with God: For the rest have but equivocally Covenanted with God, and God not actually engaged in Covenant with them (for while the condition is unperformed there is no actual obligation on the promises) and so it is no proper mutual Covenant. And consequently these men in proper strict sense, are no true Christians, but analogically only.

Yet because we have no access to their hearts, and therefore must judge of the heart by the profession and outward signes, therefore we must judge these probably to Covenant with the heart, who do profess to do so with the tongue; and those to Covenant entirely and without error in the essentials, who profess so to do: and therefore we must judge them probably to be true Christians, and truly godly men. (ill they retract that profession by word or deed:) and therefore we must judge them probably to be truly in Covenant with God, and such as God is, as it were, obliged to justify: and therefore we must give them the name of Christians, and men in Covenant with God: and therefore we must use them as Christians in works of charity, and in Ordinances, and Church communion: and so must use their children as Christians children. The warrant for this usage and Judgement, I must desire the Reader to take notice of, in what I have written to *Mr. Tombs* Objections on 1 Cor. 7. 14. and to *Dr. Ward*, and against *Mr. Tombs* Precurser more fully: For to repeat all here again would be tedious and unnecessary. When Christ saith to us, [*If a Brother repent, forgive him*] here by [*Repenting*] doth Christ mean plainly *Repenting*, or the profession of it? No doubt, repeating it self. Why, but how can we that know not the heart, know here when our Brother repenteth? Will *Mr. Bl.* say therefore that none is obliged to forgive? Rather we know that man must judge him to repent that professeth so to do: and therefore forgive him that professeth it. Not because professing was the assigned requisite condition: but a sign of that condition: and therefore we are to accept of no profession, but what probably signifieth true repentance. For if we know a man dissembled, or feared us in professing repentance, we are not bound to give him as a penitent. So God commandeth us to love and honour them that fear the Lord, that are faithfull, that love Christ &c. But we know not who these be: Are we therefore disobliged from loving and honouring them? O: will *Mr. Bl.* say that we must not honour them, lest we mistake and give that honour to one that hath no right to it? (as he saith about the Sacrament; herein joyning with *Mr. Tombs*.) Those that profess to fear God and love him, we must love and honour as men that do fear and love him: yet in different degrees, as the signes of their graces are more or less propable. In some common professing Christians, we see but small probability: yet dare we not exclude them from the Church, nor the number of true believers, as long as there is any probability: Others that are more judicious, zealous, diligent, and upright of life, we have far stronger probability of; and therefore love and honour them much more.

*Mr. Blake* therefore in my judgement had done better, if, with that moderate, Reverend, Godly man *Mr. Stephen Marshall*, he had distinguished between these two Questions, [*Who are Christians or Church-members?*] and [*Whom are we to judge such and use as such?*] and to bring in the unregenerate in the later rank only.

Next we are to see what is *Mr. Blake's* judgement herein, that we may not argue against him before we understand: which yet I think I shall in some measure be forced



forced to do, or say nothing. 1. I finde it very hard to understand what persons they be that he takes to be in Covenant: 2. And is hard to understand what Covenant he means. For the first, I finde it clear that negatively he means, They are not truly Regenerate persons; but Positively how they must be qualified I finde not so clear. Pag. 189. he saith it was with all that bore the name of *Israel* (which is no further true then I have laid down in the former Conclusions) so that it may seem that he takes all to be in Covenant that bear the name of Christians. What though they know not what Christ or Christianity is? Is taking a name, entering into Covenant? The poor *Indians* that by thousands are forced by the *Spaniards* to be baptized, are said to know so little what they do, that some of them forget the name of [a Christian] which they assumed.

Pag. 192. he saith [All professed Christians, so called, are in an outward and single Covenant.] 1. What? those that are called professed Christians, and are not? No: sure that's not the meaning: else mens miscalling might put them in Covenant. It is then those that are so, and are called so: But will it not serve, if they are so, unless called so? 2. He means either those that profess the name of Christianity, or the Thing. Of the Insufficiency of the first, I spoke before. For the second, if they profess the whole Essence of Christianity undissembledly, I think they are truly Regenerate. If they profess but part (as to the Matter both of Assent and Consent, of which I spoke before in the Conclusions, and which we have in this Country lately set down in our Profession of Faith) then it is not Christianity which they profess: for part of the essence is not the Thing: when an essential part is wanting, the form is absent. If it be the whole manner of Christianity that is professed, but Disssembledly; then as he is equivocally or analogically a Believer or Christian, so I yield he is a member of the Visible Church, which so far as it is only Visible, is equivocally called The Church: of which I have fuller spoken in Answer to Mr. Tombes *Precursor*. I know Mr. B. thinks, that there may be an undissembled Profession, which yet may not be of a saving Faith. But then I yet conceive it is not an entire Profession of the whole essential object of Christian faith, viz. of Assent and Consent. It will be a hard saying to many honest Christians to say, that a man not justified may believe every fundamental Article, and withall truly profess Repentance of all his sins, and to Take God for his Sovereign to Rule him, and his chief Good to be enjoyed to his happiness; and to take Christ for his Lord and only Saviour, and his Word for his Law and Rule, and the holy Ghost for his Guide and Sanctifier, and the rest which is essential to Christianity.

Pag. 192. He saith of all that externally make Profession (These engage themselves upon Gods terms.) But if they do so sincerely they are sincere Christians: If not sincerely, they are but equivocally Christians. Some think that in the 11th Chapter of the 3d part of my Book of Rest, I gave too much to an unregenerate estate: and yet I think there is nothing contrary to this that I now say. He that professeth not to preserve God and the Redeemer before all other things, professeth not Christianity: and he that professeth this and lieth not, is a Regenerate justified Christian.

Pag. 200. he describeth his unregenerate Christians to be such [as Accept the terms of the Covenant.] And this none doth Indeed but the sanctified. If Mr. B. will say, that the unregenerate may do it, he will make them true believers: For what is true faith but an Accepting of Christ and his Benefits on the Covenant terms? Though I confess others may falsely say, they Accept him.

Page 120. he saith [Laws tendered by a Prince, and received by a People, make up the Relation of King and people (yet indeed, that's not true, for it is the Receiving the man to be our King which is antecedent to the receiving his Laws, that makes the Relation.) A marriage Covenant tendered by a man, and accepted by a Virgin, makes up the Relation of Husband and Wife: Covenant draughts between man and man for service, make up the Relation of Master and Servant: Now the Gospel Covenant is all of these between God and a People.] Rep. The Accepting Christ in this Covenant is true Justifying Faith: If an unregenerate man have this indeed, then he is justified, and Faith and Justification are common things, which I will not believe. If Mr. B. mean that the external profession of this Acceptance, alone, doth make up the Relation, I say, as before; It may oblige the Professour, but makes not up the Relation of Real Christians, because God consenteth not, nor is actually in Covenant and obliged. The differences Mr. B. must take notice of, between his humane Covenants, and ours with God, or else he will marre all. Men know not one anothers hearts, and therefore make not Laws for hearts, nor impose Conditions on hearts: and therefore if both parties do profess Consent, though dissemblingly, they are both obliged, and the Covenant is mutual. But God offers to Consent, only on Condition that our hearts Consent to his terms; and therefore if we profess Consent, and do not Consent, God Consenteth not, nor is, as it were obliged.

Next Mr. B. proceeds there to tell us, that the Accepting the Word preached is the note of the Church. But that is a more lax ambiguous term then the former. Some call it an accepting the Word, when they are content to hear it: Some when they speculatively believe the truth of it. These are no true notes of true Christians, or Churches (in the first sense of the word Church.) Others Accept but part of that word, which is the necessary object of Faith, of whom the like may be said. It is the Accepting Christ and Life in him, offered by this word, which is Christianity it self, or true Faith; and the profession of this, is that which makes a man a Member of the Visible Church (He may accept it for his Infants also.) So much for the indagation of Mr. B.'s meaning about the description of his visible Christians.

Next, what he means by [Covenant] I confess I despair of knowing. Sometime he speaks as if he meant it but of their own set of Covenant, whereby they oblige themselves. But ordinarily, it is evident, that he speaks of a mutual Covenant, and makes God to be also in Covenant with them. But what Covenant of God is this? Page 192. He saith [they are in an outward and single Covenant.] But what he means by a single Covenant, I know not. He there also chooseth to express himself in *Param* words, who distinguisheth *inter beneficia fœderis* (which he denieth them) and *fœus fœderis* (which he alloweth them.) But I confess I know not what *fœus fœderis* is, except one of these two things: 1. A Right to enter Covenant with Christ: and so have Infidels. 2. Or a Right to the Benefits promised in the Covenant: and this he denieth them. If he meaneth (as *Param* seems) a Right to be esteemed as Covenanters, and used as Covenanters, by the Church (though indeed God is not in Covenant with them) this we easily grant.

But Mr. B.'s common phrase is, that they are [in the outward Covenant] and what that is, I cannot tell. I know what it is to covenant *ore tenus*, only outwardly, or by a dissembled profession, or else a profession maimed, or not understood; and I have said, that hereby they may further oblige themselves (so far as the creature can be said to oblige it self, who is not *sui juris*, but wholly Gods, and is under his absolute

tolure obligation already.) But it is Gods Covenant &c that we are enquiring after. In what sense is that called Outward? 1. It cannot be as if God did as the distinguishing creature, *visu*, with the mouth only covenant with them, and not with the heart, as they deal with him: 2. I know therefore no possible sense but this, that it is called [Outward] from the Blessings promised which are outward. Here therefore, 1. I should have thought it but reasonable for Mr. B. to have told us what those outward Blessings are that this Covenant promiseth. 2. That he would have proved out of Scripture that God hath such a Covenant, distinct from the Covenant of Grace, which promiseth Justification and Salvation, and having other Conditions on our part. For both these I cannot finde what outward blessings he means but Church Ordinances and Priviledges. These consist in the Word, Sacraments, Prayer, Discipline. For the Word, God oft bestoweth it on Infidels, and in England there are men that deride the truth of Scripture, and esteem it a fiction, and yet for credit of men, come ordinarily to the Congregation. These have the Word given them, and so have other unregenerate men: but not by Covenant that I know of. Even the godly have no Covenant assuring them that for the future they shall enjoy the Word, further then it is in their hearts (except that promise with a reserve, If God see it Good, &c.) Where hath God said, If thou wilt with thy mouth profess to believe, I will give thee my Word preached? 2. For Baptism, It is part of our profession it self. And though God hath commissioned us to Baptize such professors and their seed, yet that is not a Covenant with them: Nor do I know where God saith, I will give thee Baptism, if thou wilt but say, thou believest; or if thou wilt profess seriously a half faith: More shall be said against this anon. 3. For the Lords Supper the same may be said. God hath no where made a Covenant, that they shall have the Lords Supper that will profess faith. To feign God to make a Covenant with man, whose condition shall be orall profession, and whose Blessing promised, is only the *nudum signum*, a little water to wash men, and a little bread and wine, without that Christ, and Remission of sin; Mortification and Spiritual Life, which these Sacraments are in their Institution appointed to signify, seal and exhibit, this is, I think a groundless and presumptuous course. 4. The same may be said of Discipline: which, alas few Churches do enjoy. I desire therefore that those words of Scripture may be produced where any such outward Covenant is contained. I take outward Ordinances and other blessings to be a second part of, or certain appurtenances to the blessings of the great Covenant of Grace, and given by Covenant on the same condition (of true faith) as Justification it self is: but allowed or given by Providence, where and when God pleaseth, and sometime to Infidels that never made profession, as to some of them (the Word and temporal merities) and not assured by promise to any ungodly man, that from Providence receiveth them.

At last, after this necessary explication, I come to Mr. B.'s words which I propounded to Reply to. And first, when he saith [A dogmatical faith entitleth to Baptism.] I reply, 1. A meer Dogmatical, Historical faith, is only in the unlearning; and that not Practical neither. Now if this be the condition of the outward Covenant, then it may consist with a Renouncing Christ, and open disclaiming him, yea a persecuting the very Christian name: For a man may speculatively and slightly believe the word of God to be true, and yet may openly profess [I love the world, and my pleasure, and honour, so much better then Christ, that I am resolved I will be no Christian, nor be baptized, nor take Christ on the terms that he is offered on.] At least, he that professeth A ssear only, and will not

profess consent also, doth not profess Christianity: For Christianity and true faith lie in the Will consent, as well as the understandings Assent. 2. And how can Mr. B. call this Dogmatical faith, a covenanting? when covenanting is known to be the expression of the Will consent, and not the profession of an opinion. 3. If a Dogmatical faith be the condition, and make a man a Christian, then he may be a Christian against his Will: which was yet never affirmed.

But Mr. B. in his explication of this Dogmatical faith, addeth by way of exclusion (though not affecting the heart to a full choice of Christ.) Where he seems to imply (though he express it not) that the faith which he meaneth doth affect the heart to a choice of Christ which is not full. But if so, then 1. It is much more then Assent, or a meer Historical Dogmatical faith. 2. But is the choice which he intimateth Real, as to the Act, and suited to the Object? That is, the real choice of such a Christ as is offered, and on such terms? If so, it is justifying faith. If not, either it is counterfeit as to the Act, or but nominal as to the Object, and is indeed no choosing of Christ. Though perhaps, it may not be suited to the Accidentals of the object, yet to the Essentials it must, or else it hath but equivocally the name as a corps hath the name of a man.

He saith, [The Covenant is the Ground of Baptism, otherwise Church-membership would evince no Title, &c.] Repl. I. I take Gods precept to be the Ground of Baptism, as it is *essentia* a Duty, both as to the baptizer and the baptized: and his Promise, or his Covenant Grant, to be the Ground of mens Right to it, as it is a Benefit given directly by God: and their own true consent, faith or covenanting (which with me are all one, for all that you say against it) to be the condition of that Right. But then I think that *in foro Ecclesie* a dissembler may claim that Right which strictly he hath not, and we must grant him what he claims when he brings a Probable ground of his claim: And in that it is Ministers duty to Baptize such, they may indirectly, and *quoad Ecclesiam* be said to have Right to be Baptized. I say Indirectly, yea and improperly: for it is not the result of Gods Covenant Grant to them; but of his precept to his Ministers, and his Instructions, whom they ought to Baptize.

2. I argued from Right of admission to Church-membership, with Mr. T. and that Right I take the heart-covenant (of Parent or parties themselves) to be the condition of, as to the Invisible Church-state, and the Profession of that Covenant, not alone, but joyned with it, to be the condition of true Right before God to Visible-membership; though men are but to use him as one that hath true Right, who by an hypocritical profession seems to have Right.

Where he takes me to grant his Antecedent, that [the Covenant is entered with men of faith not saying] he doth me wrong: For in the properest sense (*i.e.* as if God were actually, as it were, obliged to such, in the Covenant of Grace, I never said it: But how far such are in Covenant or under promise, I have by necessary distinction explained before: and I think it befits not a serious Treatise of the Covenants, wherein this Question is so largely of purpose handled to have confounded those several considerations, and dispute so seriously before the Reader can tell about what.

The words which Mr. B. questioneth, I confess are mine, against Dr. Ward, and I did not think in so gross an opinion Dr. Ward would have found any second to undertake that cause.

§. 40.

Mr. Bl. **A**LL that hath been said for the latitude of the Covenant, may fitly be applied in opposition to this Tenet, for the like latitude of Baptism.

§. 40.

R. B. **T**herefore did I say the more of the Covenant before, to shew your confusion and mistake in that. It is not every Covenant or Promise that Baptism is the Seal of.

§. 41.

Mr. Bl. **A**LL the Absurdities following the restraint of the Covenant to the Elect, to men of faith saving and justifying, follow upon this restraint of interest in Baptism.

§. 41.

R. B. **W**HAT Absurdities follow such a restraint of it to sound believers, as I have asserted, I should be willing to know, though with some labor I searched for it. Bear with me therefore, while I examine what you refer me to. It is pag. 209. where you charge those Absurdities. And the first is this, 1. This restriction of the Covenant (to shut out all the non-regenerate) makes an utter confusion between the Covenant itself and the conditions of it: or (if the expression do not please) the Covenant itself and the duties required in it; between our entrance into Covenant, and our observation of it, or walking up in faithfulness to it. All know that a bargain for a summe of money, and the payment of that summe; the covenant with a servant for labor, and the labor according to this covenant, are different things. Faithful men that make a bargain, keep it; enter covenant, and stand to it: But the making and keeping; the entering and observing are not the same; and now according to this opinion, Regeneration is our entrance into Covenant; and Regeneration is our keeping of Covenant: before Regeneration we make no Covenant; after Regeneration we break no Covenant; there is no such thing as Covenant-breaking. All this makes an utter confusion in the Covenant.

Reply 1. I have seldom met with a complaint of confusion; more unseasonably, where the guilt of it in the plainness is so visible as to mart all the work so much. 2. I cannot give my judgment of the inconsiderableness and great danger of your mistake here manifested, without unmannerliness: I will therefore say but this; It is in a very weightie point, neer the foundation, wherein to erre, cannot be safe. In my Aphorisms I gave my reasons (pag. 265) for the contrary. It is a truth so far beyond all doubt, that our own Covenanting is a principal part of the condition of the Covenant of Grace, as that it is, in other terms, a great part of the substance of the Gospel, 1. The conditions are imposed



posed by God, and to be performed by us; the same act therefore is called *our conditions* as the performers, and *Gods conditions* as the Imposer and Promiser, giving his blessings onely on these imposed conditions. Most properly they are called the conditions of Gods Covenant or Promise, rather then of ours: for our own Promise is the first part of them, and our performance of that Promise but a secondary part. For 2. Gods Covenant is a *free gift of Christ and Life to the world on condition of their Acceptance*: this our Divines against the Papists on the Doctrine of merit, have fully proved. Onely this Acceptance must have these necessary modifications, which may constitute it suitable to the quality of the object, and state of the receiver. It must be a Loving, Thankfull Acceptance: and it being the Acceptance of a Sovereign, and Sanctifier, it contains a Resolution to obey him. Our Acceptance, or Consent, is our Covenanting, and our faith. So that our Covenanting with Christ, and our faith is the same thing: that is, our accepting an offered Saviour on his terms: Or a Consent that he be ours and we his on his terms. And who knows not that this Faith, or Covenanting, or Consent, is the condition by us to be performed, that we may have right to Christ and Life offered? 3. Indeed there is herewith joyned a promise for future duty: but mark 1. what; 2. and to what end; 1. It is principally but a promise of the same consent to be continued, which we already give: and secondarily, a promise of sincere obedience. 2. It is not that these future promised acts shall be the condition of our first Justification, or right to Christ; but onely the condition of the continuance of our Justification, it being certainly begun, and we put into a state of favor and acceptance, meerly on our first consent or covenanting, that is, believing or receiving Christ.

That all this is no strange thing, (that our own Covenant Act should be also the Primary condition of Gods Covenant) may appear by your forementioned similitudes, and all other cases, wherein such Relations are contracted. If a King will offer his Son in marriage to a condemned woman and a beggar, on condition that the will but have him, that is consent, and so covenant and marry him: here her covenanting, consenting or marrying him, is the performance of the condition on her part, for obtaining her first Right in him and his: but for the continuance of that Right, is further requisite, Primarily the continuance of that consent; secondarily the addition of subjection and marriage-faithfulness. Yet though consent begun, and consent continued, be both called consent, and are the same things, it is only the beginning that is called marriage: so is it only begun-faith, which is our marriage with Christ, and constitutes us Regenerate, or converted. And therefore you do not well to talk of *Regeneration being the keeping of our Covenant*. If by *Regeneration* you mean not Gods Act, but our repenting and believing, then it is our keeping Gods Covenant, by performing the condition, i. e. Our obeying him in entering his Covenant; but it is not the keeping of our own Covenant: for our making or entering Covenant, is our principal condition, on performance whereof we are justified; yet in so doing, we promise to continue that consent or faith: and so the continuance is our Covenant-keeping.

As for your instances of the Covenant of paying money, and doing work, had I used such instances, what should I have heard from those men that already charge me with giving too much to works in justification? you should have considered, that our Covenant 1. is not principally to pay, and to labor, but to receive. 2. nor is it onely *de futuro*, but *de presenti*: A consent to have Christ

for:

for our Lord, Redeemer, Saviour, Head and Husband in present and for the time to come, though the very relation consented to, doth indeed oblige us to the future duties of that Relation. By this time, I leave it to the Reader to judge, who it is that introduceth confusion about the Covenant, and whether this be an error of the lower size?

As for that you adde, that *then there is no Covenant-breaking*; I Reply, 1. *Quoad essentiam & possibilitatem* there is. 2. *Quoad existentiam*, there is a breaking of meer Verbal and of Erring half Covenants. But if you think that sound Covenanting may be utterly broken, then you are against the certaintie of perseverance. As for the texts you cite, I say 1. The Israelites broke Gods commands, which are called his Covenants. 2. They broke their particular Covenants, about reforming Idolatrie and such particular sins. 3. They broke their Verbal and equivocal Covenant or Promise to God, whereby they seemed to Accept him on his terms, but did not; and therefore had not his obligation again to them, but yet thereby obliged themselves.

Your 2. Absurditie is, that *then there are no Hypocrites*. Reply; Rather, *Then all unyengerie professors are Hypocrites*. They pretend meerly to real proper Covenanting, and they do Covenant but Verbally, and equivocally. Your Answer to the objection therefore, pag. 211, 212. have not the least strength, where you say, The Covenant which they enter is their pretence for God; I Reply, they do therefore but pretend to take God for their God, which is the proper Covenanting. How else could you next say, that they are guilty of hypocrisie? Doubtless they had hypocrisie as well in entering the Covenant, as after in pretending to stand to it. Is it not you rather, that consequentially say, There is no Hypocrites (among these at least) in Covenanting, who make them all to Covenant truly and unfeignedly? And where you say, that *then they do but pretend to the stage, and to hypocrisie*: It is a strange feigned consequence, without the least shew of proof. What I is he but a pretender to Hypocrisie, that takes on him a Christian, when he is none? (Suppose he never Covenanted) or he that takes on him to consent or covenant in heart, when he doth it but in words, and wilfully dissembles? Yea, if they think they Accept Christ, not knowing what Christ is, and so do not Accept him as he is offered them, and yet go on in a supposition that they are Christians; these seem to have done what they did not, and to be what they are not: and therefore are Hypocrites, though no purposely dissembling.

For your 3. Absurdity, I have said enough against that charge to Mr. Tomber, which shall stand, all you confute it, as the confutation of yours. And so much for your feigned Absurdities.

§. 42.

Mr. Bl. **T**O make the Visible Seal of Baptism, which is the Priviledge of the Church Visible, to be of equal latitude with the Seal of the Spirit, which is peculiar to invisible members, is a Paradox.

As 2.

§. 43.

**2. 2.** But you take it for granted that we do so; which is too easie disputing. We give the Seal of Baptism to all that seem sound Believers, and their seeds, and we say, the Seal of the sanctifying Spirit, is onely theirs that are such Believers. But if you speak onely of Covenant-Right to Baptism, *quoniam Deus*, by his gift of Covenant, then I make them of the same extent: supposing what by the Seal of the Spirit, you mean somewhat common to every true believer. 3. But if it be the *formalis Ratio* of Sealing, that you look at; I say, God sealeth to the wicked his Covenant or Promise as it is made to them, (of which before) : He sealed the conditional Covenant, which they seemed to Accept, (which if they had not seemed to Accept, he would not have commanded the annexing of the Seal) : and so God may be said to do it, in that he commandeth his Ministers to do it. But it is not such a sealing, as leaves God actually obliged to fulfill the promise; as he is to them that perform the condition. But of this more in its own place.

**Mr. B.** The great condition to which Baptism engageth is not a *preceptum* in Baptism. This is plain; no man is bound to make good his condition, before engagement to conditions: no servant is tyed to do his work, before he hath received his earnest: no Souldier to fight before he is list, or hath given in his name. But faith that is justifying to Accept Christ, is the Condition to which Baptism engageth.

**2. 2.** What is the conclusion wherefore justifying faith is not a *preceptum* in Baptism: or according to the simile, therefore no man is bound to Accept Christ: to Justification before he is baptized. I confess; the reading of such passages in Grave, Learned, Godly Divines, and that with such confidence uttered as undoubted truth; and that in zeal to save the Church from the errors of us that are covetous-minded; doth very much convince me of humane frailty, and that the best of men do know but in part, and in a little part too: and it makes me less angry at those unlearned mistaken men, that have of late so troubled the Church; and to say with Seneca, *Iniquus est qui commune vitium singulis obijcit, &c. quanto in his Justior Venia sit, quia per totum genus humanum vulgata sunt? Omnes inconstituti, & improvidi sumus; omnes incerti, queruli, ambiciosi. Quid lenioribus verbis ulmus publicum abstendam? Omnes mali sumus. Postquam inquit in illo reprehenditur, idem quisque in suo sim inveniret. Quid istum patrem? istud matrem nostram? Perfidentia est. Placidores itaque inveniri sumus. Multi inter malos, &c.* But to the matter.

1. Then it seems, if a man believe sincerely and savingly, the main use of Baptism, as engaging, is past already. Must any sound believer then be Baptized? or onely unsound believers and Infidels that will promise to believe here-

after 22

after? But I will shew the foulness of this error anon, and therefore let it pass now. 2. But you say, *This is plain*; to whom? all men have not the truth, that are confident that they have it; I see that you say, *No man is bound to make good his Condition before engagement*, &c. very dangerous: It is not our condition only nor principally, as to the efficient obligation, nor at all as to the justification. Are we poor worms, our own Gods and Lords, that we should be disobliged till we will be pleased to oblige our selves? Our faith is Gods Condition as the Imposer; three several Bonds hath he laid upon us. 1. As Legislator of the Law of Grace, he hath commanded us to believe in, and accept an offered Christ. And is Gods command insufficient to oblige us, till we oblige our selves? then more happy are Pagans then I imagined. 2. As the Donor of Christ and Life, and the Author of the Promise or Deed of gift (and so Christ as Testator) he hath made our sincere faith the condition; saying, *If thou believe, thou shalt be saved*. Hereby we are bound to believe, as a necessary means to salvation. This is but a fraction of the first obligation. 3. The like may be said of the threatening, *He that believeth not shall be damned*; which God addeth as Legislator to this Law, so that every man is bound to sound Believing, as the necessary condition of salvation, before he doth consent himself, or oblige himself to it: even by an obligation which is ten thousand fold stronger then any that he is capable of laying on himself.

3. It is also a very high mistake, to think that our Covenanting or Consent, (which is our actual believing) is none of our condition; when it is the great and principal part of our condition; yea all the condition of our begun justification (not taking the word Faith too narrowly). You will perhaps say, These are our conditions as subjects, but not as Covenanters. Reply. They are our conditions as subjects called to Covenant, as we are the persons to whom the Covenant is offered: They are constituted by God as Donor, Benefactor, and Author of the Covenant or Promise, and not merely as Rector. It belongeth to the Donor to determine of the conditions of his own gift, on which they shall become due or not. Yet doth God make no transactions with men but as with subjects; and therefore even when he deals with us as Benefactor and Donor in free gifts, it is still as *Dominus et Rector Beneficiens*: he lays not by his Dominion or Sovereignty, nor these Relations to us.

4. For your instance of servants and soldiers, they leave out the great part of the condition of the Covenant of Grace: which is, that we consent to be servants and soldiers. The Relation must first be entered; God must be taken for our God, and Christ for our Redeemer, Lord, and Saviour; the Holy Ghost for our Guide and Sanctifier: This is Faith and Covenanting. This goes before working and fighting. But this Covenanting is the great condition of Gods Covenant. As when the forementioned Prince is offered in marriage (with his Dignities and Riches) to a condemned beggar; as it is a gift, and covenant propounded on his part, and actually to be entered, it is consent, or marriage-covenanting on her part that is the condition; yea, and all the condition of her first right to him and his riches and honors. So in your instance: It is the servants consent or covenant to have such a man for his master; and the soldiers consent and covenanting to have such a man for his General; that is the condition on which one hath all his first right to the Privileges of the family, and the other to the Privileges of the Armie. Is not this consent necessarie in our present case? If you would have spoke to the point, you should have said this,

*Posterum* is tyed *flacely* to *consent* or *covenant* to be a *servant*, before he have received his *earnest* : No *souldier* is tyed to *consent* or *covenant* truly to be a *souldier*, till he be *list*ed ; which are both plainly false. Baptism is as the *list*ing ; *Consent* (which is *saving Faith*) is the heart *covenant*, prerequisite to *list*ing, and not the work to be done after, except you speak of the continuance of *consent*. Baptism is the solemnizing our marriage with Christ. And it is a strange marriage, wherein the woman doth only promise that she will begin hereafter to take that man for her husband, but not at present. Nay where such present *consent* is not *Requisite*, is a *seigned* or *nominal*, or *half-consent*, the condition on which a woman hath *Right* to the man and his estate, and a full *consent* hereafter the thing that she is engaged to.

5. In your minor, *But faith that is justifying to accept Christ, is the condition to which Baptism engageth* ; either you mean only the continuance of that faith, and that is true, (but not your meaning I think). Or you mean, the beginning of that faith (as doubtless the foregoing words shew that you do) ; and then why had we not one word tending to the proof, which would in this place have been very acceptable to me. I will anon make an argument of the contrary.

You seem to me in all this to mistake the very formal nature of a condition, as if it received its denomination from our promise to perform it, when as, by the *consent* of all Lawyers that I have read of it, it is denominated from the determination of the Donor, Testator, or other Impoter ; and most evidently and unquestionably it is so, in unequal contracts, where one is the Benefactor, and hath the absolute power of disposing his own favors.

## S. 44.

Mr. Bl. **T**hat Faith upon which Simon Magus in the Primitive times was baptized, is that which admitteth to Baptism ; Simon himself believed and was Baptized, Act. 8. 13. But Simons Faith fell short of saving and justifying.

## S. 44.

R. B. **C**oncedo totum ; sed desideratur Conclusio ; That may be said to admit to Baptism, which so qualifyeth the person as that we are bound to Baptize him, as being one that seemeth sound in believing, as Simon did. But this is not *Entitling*, or, having *Coram Deo* & a *severe*, *Right* to Baptism ; nor doth prove that it is not *saving Faith* which God in his Covenant makes the condition prerequisite to such a *Right* to Baptism.

## S. 45.

Mr. Bl. **I**N Case only justifying Faith give admission to Baptism, then none is able to baptize, seeing this by none is discerned : and to leave it to our charity, affirming that we may admit upon presumption of a title when God denies, I have spoken somewhat



what, Chap. and I refer to Mr. Hudson in his Vindication, whom learned Mr. Baxter so highly commends, to shew the unreasonableness of it.

## S. 45.

R. B. I. **S**eing you have read what I have said to Mr. Tombes against this Objection, I shall take it as needless to say more, till you confute it: 1. I say not that *only justifying Faith gives Admission to Baptism*. I say that the seeming, or Probable Profession of such a faith gives Admittance. 2. Nor is it left to our Charity, but imposed on us as a Duty to Baptize those that profess sound belief: but whether the profession be probably serious, or not, our understanding, and not our Charity must judge. And if you go not that way too, then it seems you would Baptize a man that should apparently jest or deride Christ under colour of professing: which were to Accept that as a profession which is no profession. For it is no further a profession then it seems to be serious and express what is in the heart. 4. Though God deny the justness of the hypocrites Title in *foro Dei*, yet he doth not deny it to be our duty to deal with them, for their profession, as with those whose Title is just. 5. I know not what Chapter it is that you refer us to for more. 6. Having lent Mr. Hudsons book out, I have it not now by me, and therefore cannot consult him: but I suppose you would use the Arguments which you thought strongest.

## S. 46.

Mr. Bl. **H**ere it is objected: 1. When Christ saith, *Make me Disciples of all Nations, baptizing them*, he meant sincere Disciples, though we cannot ever know them to be sincere. I Answer, In case I make this first Objection brought against me, my seventh and last Argument for me, it will fully discover the weakness of it; and thus I form it. *All that are Disciples unto Christ, and made Disciples for Christ, are to be baptized: But some are made Disciples to Christ, that are short of Faith saving and justifying, as hath been proved at large: This Discipleship that Christ here mentions, is such of which whole Nations are in capacity, as is plain in the Commission; to which this Nation (with others) hath happily attained according to the manifold Prophecies before cited: Of these the whole Universal visible Church consisteth, so irresistably proved by Mr. Hudson in his Treatise of that Subject, and his Vindication. Now if whole Nations, yea the whole Universal Visible Church (consisting of *discipled Nations*) were all Believers, it were a great happiness; the Election would be as large as Vocation, when Christ saith, Many are called, but few chosen.*

## S. 46.

R. B. I. **T**O vindicate my Objections: If it be not sincere Disciples that Christ means in that Text, then no Apostle was bound by that Commission and great Precept to endeavour the making of sincere Disciples (but only counterfeits and half Christians:) But the Antecedent is false, therefore, &c. 2. For your Argument, I grant the Conclusion; and what would you have more? But know  
your

you not that it is not the thing in Question? 3. I grant the Minor, taking the word Disciples equivocally, as a Corps is called a man; and I confess it usual so to take the word: but otherwise I deny the Minor. To be Christs Disciple (as to the aged) is to be one that hath unfeignedly taken Christ for his Master, to Teach him and Rule him, renouncing the contrary guidance of the Flesh, the World, and Devil; and it implyeth that he hath already learnt his necessity of Christs Guidance; and who Christ is, and what a Master, & to what End it is that we must learn of him, and what are the great conditions on which he receiveth his Disciples, And I think they that do this sincerely, are justified: and they that do not, are but seeming Disciples; but if you will call such Disciples (as we must because they seem so) then you may say, They are Really such (seeming) Disciples. 4. To your confirmation, I deny the Minor: and I say, that it is so new Doctrine to affirm that whole Nations are not capable of being sound Believers, that it deserved one word of proof. Much less should you have hid your Minor, and turned it into a *Negatio existentia*, when it should have been but a *Negatio Capacitatis*. Doth it follow that a Nation is not capable of sound faith, because they have it not? or will not have it? 5. Do you think Preachers yet be not bound to endeavour the saving Conversion of whole Nations? If you say, No: you take them off the work that their master hath set them on. If you say, Yea, then you think they must endeavor to persuade men to that which they have not a capacity of. 6. If there be any Nation incapable of Faith, then God cannot make them Believers. But that is not true, therefore, &c. 7. You say not well that the whole Universal Visible Church consisteth of Discipled Nations, if you mean [only] as you seem. For then poor scattered Christians in a Heathen Nation, should be no part of the Universal Visible Church. 8. Vocation uneffectual, is common to Pagans, Vocation thoroughly effectual, is of the same extent as justification, and (I think) Election, Vocation which is effectual only to bring men to an outward Profession of saving Faith, is larger then Election, and makes men such whom we are bound to Baptize.

## S. 47.

Mr. B. **O**bject. 2. When he saith, He that Believeth and is baptized shall be saved, here Faith goes before Baptism; and that not a common, but a saving Faith; for here is but one Faith spoken of, and that is before Baptism. Answ. 1. This is the weakest of all Arguments, to reason for a precedency of one before another, from the order in which they are placed in Scripture. So we may say, John Baptized before he preached the Baptism of repentance, for his baptizing is mentioned before preaching of Baptism, Mar. 1. 4. So we may say, We must have glory first, and Virtue after; for so they are placed by the Apostle, 2 Pet. 1. 3. All that can be collected, is, that we must in Gods ordinary way of conferring salvation, have both Faith and Baptism; though there be not the like absolute necessity of Baptism as of Faith: Baptism being necessary, necessitate præcepti; Jesus Christ having instituted and commanded it; but Faith necessary both necessitate mediæ & præcepti, seeing Christ not onely commanded it, but salvation can at no hand be obtained (by men in capacity of it) without it: And it hath been well observed, that in the words following, the like stress is not laid on Baptism as on Faith; not [he that is not baptized] but [he that believeth not] shall be damned.

## §. 47.

R. B. **I**n Affirmations be good proof of the weakness of Arguments, then this is sufficiently confuted. But to the rest : 1. I confess there may be a *Hysseron Proteron* in the Scripture; and in such a case we may not gather the real precedence of that which is first named. But otherwise, I know not whence we should better gather the natural order then from Scripture order in expression. If I may by the order of your speeches gather the order of things in your conception and intentions, then may I observe the Holy Ghosts order also to the like ends : for I suppose you speak not more orderly then the Holy Ghost. But I may sure to that end observe the order of your expressions, therefore. Moreover, this is not one Text going against the order expressed in most others : but contrariely, the same order is usually observed in other Texts that speak of Faith and Baptism, putting Faith first. Furthermore, this is not a meer Historical Narration, or circumstantial by-passage, but it is the very sum of the Law of Grace, solemnly delivered by Christ to his Apostles (with their grand Commission) before his Ascension : and where may we expect it not here ; where in so few words is expressed the substance of the Covenant : Moreover, it is not doctrinally and in general precepts only, that this order is held, but in particular precepts directing in present matter of execution. The Eunuch must Believe with all his heart, and so others commonly must profess belief, before they must be Baptized : and the Scripture gives no hint that this is one kinde of Faith, and that another, *Mat. 1. 4.* shows first in General what John did in the wilderness, viz. Baptize : and 2. in what order he did it, viz. first preaching that Baptism of Repentance to them. That *1. Pet. 1. 3.* is spoken in perfect Logical order : It speaks not of Christs order of Execution, and our order of Allegation, but of Gods and our order of Intention. If it had been said, that he giveth us glory and various, it had been a *Hysseron Proteron* : but it is only, he called us to glory and virtue : And of ends the Ultimate is the first in Intention, and all ends are so before their means ; and therefore may well be so in expression.

2. I think as Baptism is truly *Medium ad salutem*, so it may be said to be necessary, *necessitate medii*, as well as *necessitate precepti* : only with a distinction of necessity, according to its Degrees : Faith is absolutely necessary, as *sine qua non* ; and Baptism is of an inferior less necessity, sometime but *ad bene esse*, & *conferentiam*. Lastly, the command foregoing, *Disciple me all Nations, Baptizing them* : setteth Faith (in present or persons at age themselves) before Baptism, as included in Discippling. And if this text which contains the Commission, put not Faith before Baptism, its like others do not, and then why may not any Heathens that will, be baptized : and the text speaks but of one faith, for ought I can finde.

## §. 48.

Mr. Bl. 2. **L** Et Peter where he speaks of salvation by baptism, interprets these words, Baptism doth now also (saith he) save us by the reur-  
B b rection

testimon of Jesus Christ, 1 Pet. 3. 21. and then explains himself. Not the putting away the filth of the flesh, but the answer of a good conscience towards God; this answer or resipulation to the outward administration of Baptism, is that which follows upon Baptism, but Justifying Faith is that resipulation (at least a principal branch of it) and therefore there is no necessity that it go before, but a necessity about what follows after baptism. It is true that in men of years, Justifying faith sometimes goes before baptism: as in Abraham he went before Circumcision: but it is not of necessity required to Intersect us in a Right, neither of Baptism nor Circumcision.

## §. 48.

**A. 2.** I Will not now stand to enquire of the fitness or unfitness of your term, *Resipulation*, as here used. *Panpulath Resipulationi* as being the same with *Stipulation*: and Civilians use it but rarely. In every stipulation they make two parties; the Stipulator (which is he that asks the question) and the Promiser (which is the answerer, that obligeth himself). Though rarely and unusually also, the Promiser be called Stipulator. But I suppose it is *Responso Promissionis*, that you mean by Resipulation, and not another Interrogation whereby a double stipulation is made; supposing this your meaning I Reply: 1. Why did you not give us one word for proof, that this Resipulation is a thing following Baptism? This is too distant and easily disputing. I took the contrary for an unquestionable truth. The best Interpreters judge, that *Peter* means here, the Answer whereby the Promiser in Baptism did solemnly oblige himself: which was to two Questions. *Credis in Patrem, filium & spiritum sanctum?* *Credo.* *Abramulus Diabulum, mundum & Carnem?* *Abramulus.* And who knoweth not that these went before the application of the water? (of which more anon.) Doth not mutual consent expressed go before the sealing of the Covenant? Doth Christ bid us Baptize men into the name of the Father, Son, and Holy Ghost; and would you have us do this before they profess their consent? shall we Baptize them first, and ask them whether they believe and consent after?

2. I gratefully accept your Concession, that *Justifying Faith* is that *Resipulation*: Which is your minor: (that is, Justifying Faith, professed). And thence I conclude, that then Justifying faith is Essential to the mutual Covenant, and so without it, God is not thus in Covenant with men: For who knows not, that ever read Civil Law, that there is no stipulation *sine Promissione*, which you call (and so do other Divines) Resipulation: and that this Resipulation is an essential part of the contract, called stipulation? This being past doubt, it follows, that Justifying Faith being our Resipulation, is an Essential part of the contract or Baptismal Covenant. And it is apparent that *Peter* meant not any other contract which was to be entered between God and man, after the Baptismal Contract, and different from it: for then he would not have said *Baptism saucth us*; and have interpreted it, *de fidei responsione vel promissione, & non de nuda lotione.*

3. The Concession which you were forced to, about men of years, how it doth cut the throat of your cause, I shall shew you anon.

## §. 49.

**Mr. B.** **O**bj. 3. That faith to which the promise of Remission and Justification is made, it must also be sealed to, (or that faith which is the condition of the Promise, is the condition in *foro Dei* of the Title to the Seal). But it is only solid true faith which is the Condition of the Promise (of Remission). Therefore it is that only that gives Right in *foro Dei*, to the Seal. *Ans.* Here is an Argument first proposed; 2<sup>d</sup> in a parenthesis paraphrased: For the proposition, I say, Faith is not sealed to; but Remission of sins, or salvation upon condition of Faith. A professor of Faith that goes no further, may engage himself to a lively working Faith; and upon those terms, God engages for, and puts his Seal for Remission and salvation. For the parenthesis, That faith which is the condition of the Promise, is the condition in *foro Dei* of Title to that Seal; I judge the contrary to be undeniable, That Faith which is the condition of the Promise, is not the condition in *foro Dei* of Title to the Seal. An acknowledgment of the Necessity of such faith, with engagement to it, is sufficient for a Title to the Seal, and the performance of the condition of like necessity to attain the thing sealed. To promise service and fidelity in war, is enough to get light, as to do service is of necessity to be rewarded.

## §. 49.

**R. B. 1.** **B**oth Sacraments rightly used, are a mutual Sealing to the mutual Covenant. As in the Lords Supper; Taking and eating, is our Sealing, professing action; so in Baptism, receiving the water applied, is our Seal and professing Ration: (For we are more Passive in our new birth, then in our feeding for growth). So is the presenting our persons, or our children; of our delivering them up to Christ as his Disciples. It is therefore our part; as well as Gods, that is Sealed to.

2. *What* you say, A professor of Faith may engage to a lively working Faith; you mean, either a Professor of that lively Faith, or a Professor of a dead, not working Faith. If the first, it is a contradiction to say, He professeth to have a lively Faith; and He only engages so to believe hereafter. For if he professes to have it already, then he can engage only to the Continuation, and not the Inception of it. If you mean the latter, then I shall thank you anon, that a man professing a Dead, not-working Faith, is not in Scripture called to Covenant with God in Baptism; so believe lively for the future: (inceptive) and so believe for the future with a working Faith. In the mean time, this should be proved; which yet I never saw. You suppose then, such a professor as this coming to Baptism, saying, Lord I believe that Thou art God alone, and Christ the only Redeemer, and the Holy-Ghost, the Guide and Sanctifier of thy people; and that the world, flesh, and Devil is to be renounced for thee: but at present these are so dear to me, that I will not forsake them for thee; I will not take Thee for my God, to Rule me, or be my Happiness, nor will I take Christ to Govern me, and Save me in His way, nor will I be Guided or Sanctified by the Holy-Ghost; but hereafter I will, therefore let me be baptized.

3. That which you judge undeniable, you see I deny. It is not therefore as false undeniable. When you and I can each of us attain to such a height of



confidence, of the Verity of our several Contradictory Propositions, in a matter of such moment; and about the Principles of the Doctrine of Christ, which the Apostle reckoneth as the milk of Babes, who are unskilful in the word of Righteousness (Heb. 5. 12, 13, 14. and 6. 1. 2.) it increaseth my conviction of the great necessity of toleration of some great errors; even in Preachers of the Gospel; For either yours or mine seem such. I finde no proof of your undenyable Proposition. 1. The Seal is but an affix to the Promise: therefore that which is the condition of the Promise, is the condition of the Seal. 2. The use of the Seal is to confirm the Promise to him to whom it is Sealed: Therefore the condition of the Promise is the condition of the Seal. 3. If the Promise and Seal have two distinct conditions, then there are two distinct Covenants (for from the conditions, most commonly are contracts specified: and therefore *Messebachius* and such like Logical Civilians, call it the form of the contract, or stipulation to be either *Dura vel in diem, vel sub conditione*, and those sub-conditions are specified off from their various conditions). But there is not two Covenants, therefore; but of this more anon.

4. Is it not against the nature and common use of Sealing, that it should be in order before the Promise or Covenant? and that men should have first right to that Seal on one condition, before they have right to the Promise; and then have right to the Promise after on another condition? 5. If it be so undeniable, that that Faith which is the condition of the Promise, is not the condition in so-ro Del of Title to the Seal; as you affirm: why do you then build so much against Mr. Tomkes, on that argument from Act. 2. The Promise is to you and your children; arguing a Right to the Seal, from an Interest in the Promise?

6. Where you say, that An acknowledgement of the necessity of such faith, with engagement to it, is sufficient for a Title to the Seal. I Reply, then those that at present renounce Christ, so it be against their knowledge and conscience, and will engage to own him sincerely for the future, have right to Baptism. A convicted persecutor may acknowledge this necessity, and engage, that before he dies he will be a true Believer, and yet resolve to be no Christian till then; no nor so much as in profession.

7. Your instance of service & fidelitie in war, runs upon the great mistake which I have so often told you of. The formal Reason and denomination of a condition, is from the Donors constitution or imposition, giving his benefits only on the terms by himself assigned; and not from our Promise to perform them. And therefore our Promise it self, is the chief condition of Gods Promise, and (to speak as your self did). Our Justifying faith being our Restipulation, that Restipulation is not only part of our condition, but the whole as to our first Right to Christ, Justification and Salvation; though that Right shall not be continued, nor we actually glorified; but on condition both of continuing that faith, and of adding (if there be opportunitie) sincere obedience, in perseverance to the death.

Mr. Bl. 4. **A**s for the argument ad hominem, framed against those who make initial or common faith, sufficient to entitle to Baptism, and yet affix Remission of sin to all Baptism, even so received without any performance of further engagement; I leave to them to defend, who maintain such Doctrine, and to speak to the difficulties that follow upon it.

**R. B. T**hough you avoid the dint of this argument, by forsaking Dr. Ward here, yet it may perhaps appear that your own way is clogged with more Absurdities then a few.

§. 51.

**Mr. Bl. C. T**hat of Philip to the Eunuch, seems to carry most weight; The Eunuch must believe with all his heart, before he must be baptized; and I have known it trouble some, that are fully convinced, that a Dogmatical Faith gives title to baptism, saying themselves with this answer, that howsoever Philip called for such a Faith which leads to salvation; yet did not express himself so far, that no faith short of this gives title to baptism.

It may be answered, that a Dogmatical Faith is true Faith, suo genere; as well as that which justifies; therefore I know not why men should give it the term of false Faith; seeing Scripture calls it Faith, and such as those Believers, and the heart in such a Faith (as to an entire assent) is required. If we look into the Eunuch's answer in which Philip did rest satisfied, and proceeded upon it to baptize, it will take away all scruple: his answer is, I believe that Jesus Christ is the Son of God: There is no more in that then a common Faith: this is believed by men not justified: yet this Faith entitles to baptism; and upon this confession of Faith the Eunuch is baptized.

§. 51.

**R. B. T**hat will not trouble you, which troubleth others. To your answer I

Reply, 1. When we do, with the Scriptures, enquire after Faith in Christ crucified, we may well call that a false Faith which pretends to be this, and is not this, however true in suo genere. Faith in Jupiter, Sol, Mahomet, is true in suo genere; and so is humane Faith; yet I would call it a false Faith, if this should be pretended to be Faith in Christ. To believe in Christ as man only, or as God only, or as a Guide to Heaven only, and not as a Redeemer by ransom, or as one that is to justify us, but not to sanctify or Rule us; each of these is true in suo genere, but false if they pretend to be that which Scripture calls Faith in Christ, and which denominateth Believers. So is it to believe with the understanding speculatively and superficially, and yet to dissent with the will. I think, if a man say, *This is the Son, the heir, come let us kill him, and the inheritance shall be ours; we will not have this man Reign over us:* that these are not true Believers, nor have right to Baptism, though their belief that he is the heir, be a Dogmatical Faith, true in its kinde.

2. As *Ambrosius Medulla* li. i. cap. 3. §. 10. *Quamvis in Scripturis aliquando Assensus veritatis quæ est de Deo & Christo, Job. 1. 5. habetur pro vera fide, includitur tamen semper specialis fides, atque adeo omnibus in locis ubi sermo est de salutari fide, vel præsupponitur fiducia in Messiam; & indicatur tantum determinatio vel applicatio ejus ad personam Jesu Christi, vel per assensum illum de signatur, sanquam esset*

Ab. 3

*scilicet per suam causam.* And as words of Knowledge and Assent, do in Scripture oft imply affection and consent, so on the contrary, words of consent and affection do alwaies imply Knowledge and Assent. And therefore Faith is sometime denominated from the Intellectual Act Believing, and sometime from the Will Act, Receiving.

3. Do you not know how ordinarily even saving Faith it self is denominated from the Intellectual Act alone? when yet you'll confess the Will is necessarily an Agent in this? many texts might quickly be cited to that end. Those that *Ameſus* cheth may suffice: *Joh. 11. 25, 26, 27. He that believeth in me shall live. Believeſt thou this? yea Lord, I believe that thou art that Christ the Son of God, that was to come in to the world. Such was Mathaniels faith. Joh. 1. 42, 49. I Joh. 4. 15. Whoſoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And 1 Joh. 5. 1. whoſoever believeth that Jesus is the Christ, is born of God. Here is more than Right to Baptiſm. The great doubt was then whether Christ were the true Meſſiah, and therefore this was the greatest and most difficult part of Faith, to Assent to this; and therefore the whole is denominated from it, it being supposed, when they believed him to be the only sufficient and faithful Physician, that they were willing to be healed by him in his way.*

4. If you think, as you seem by your answer to do, that a man may Assent to the Truth of the Gospel with all his heart, and yet be void of Justifying Faith, you do not lightly err. Though an unregenerate man may believe as many truths as the Regenerate yet not with all his heart. *Christ saith Mat. 13. The word hath not rooting in him.* Doubtless, whether or no the Practical understanding, do unavoidably determine the Will, yet God doeth not sanctifie the understanding truly, and leave the Will unsanctified: which must be said, if the Dogmatical Faith, that is the Intellectual Assent of a wicked man, be as strong as that of a true Believer. Dr. Downam in his Treatise of Justification, and against Mr. Pemble hath said enough of this, to which I refer you. I take that answer as equal to silence, which yet Mr. B. so highly values, as to say, It will take away all scruple.

## § 52.

HAVING Replied to your Answer, I shall be bold to trouble you with some more Arguments to this point. Mr. *Ameſus* affirmeth, that Justifying Faith is

*Rivet in Animad. in Annotat. Groell in Cassand. in art. 4. p. 13. fol. Fides qua non parit obedientia propositum, non est vera fides. Hac cum primum ingeneratur cum poenitentia conjuncta est, qua non potest esse sine obedientia proposito. Fides formata & informis apud Veteres Catholicos ne Vestigium quidem reperitur, si de fide Justificante & salvifica, &c.*

the great Condition to which Baptiſm engageth, and therefore not prerequisite to Baptiſm; and that an acknowledgment of the Necessity of such Faith with engagement to it, is sufficient for a title to the Seal: and so it is a Dogmatical Faith which entitles to Baptiſm, in which Baptiſm we must engage to believe with a lively and working Faith hereafter: Against this Doctrine I argue. 1. From Authority (beginning with the lowest Argument). The Reverend Assembly in their Advice for Church Government, Printed after

the Directory, pag. 38. of the Church say thus, Particular churches in the Primitive times were made up of Visible Saints, viz. of such as being of Age, professed faith



[illegible]

6. *Non est enim* *Orat.* 40, p. 641, vol. 1. (Eds. Mart.) faith, *For a person up as in a sword, we ought to judge, that the force and faculty of Baptism, is nothing else but a Covenant entered with God, for (or a Promise made to God of) a Second Life (or a new Life) and a more pure course of living. And therefore that we must necessarily fear and wish all diligence keep our Souls, that we be found to have obtained this Covenant. And doubtless to enter such a Covenant sincerely, is the work of a Faith not short of justifying; and therefore it is justifying Faith which in Baptism is professed, and therefore required.*

7. *Bapt. Ansb. c. 9. As we believe in the Father, Son and Holy Ghost, so are we Baptized into the name of the Father, Son and Holy Ghost. And Confession as Captain leads the way to Salvation; and Baptism (leading us our Promise, or Covenants) follows. (It is then a Seal of our Promise, as well as of Gods.)*

8. Chryſoſtom, 1<sup>o</sup>m. 5. Homil. ad Neoph. *Would we did universally go on, and those Symbols and Covenants wherewith we are bound, did stick in our hearts: we have confessed Christs Government; we have renounced the Devils Tyranny; This Hand-writing, this Covenant, this Symbol we are taught is conscribed: See that we be not again found Debtors to this blind writing.*

9. Hieron., *Diad. advers. Luc.* (said again and again that *Lepisma sac. cf. (C. audax cf.) sine spiritu sancto* - which saying, though I approve not, yet that and many more passages in that Dialogue fully shew his judgement in this point.

10. *Salvator de Gubern. l. 4. initio, lalt. Nam cum hoc sit hominis Christiani fides, fideliter Christi mandata servare, sit absque dubio ut nec fidelem doceant qui infideliter est, nec Christum credat qui Christi mandata contemnat. Et per hoc ipsum in id revocatur, ut qui Christiani nominis opus non agit, Christianus non esse videatur. Nomen enim sine actu atque officio sua nihil est. Et ibi. 3. p. 86. Quid est istius? Creditus vel fides? opus? fideliter hominem Christum credere, id est, scilicet Deo esse, hoc est, fideliter Dei mandata servare. pag. 87. Infidelis sit necesse est, qui fides commissa non servat.*

Argu. 3. If it be required in Baptism, that men do sincerely promise for the future to Believe savingly, and to obey Christ sincerely, then justifying Faith is required in Baptism. But the Antecedent is acknowledged by Mr. B. (except the word sincerely.) He yieldeth that men must in Baptism engage to do this hereafter. Now I would know of him, whether God requite them to make this engagement seriously, sincerely, & *firmiter animo*, or not? If not, then God calls them but to Dissemble, which is not true. If yea, then I say, This is justifying Faith it self, or at least comes from it, if it be a Promise to do this presently without delay. For he that will heartily engage himself to obey Christ as his Sovereign, and rest on him for salvation, must needs be resolved so to do. But he that is so resolved, is a true Believer:



Believer : For his will is sanctified ; or else he could not be thus resolved. But if it be only for so long time hence, that a man promiseth to believe and obey sincerely, with a reserve and resolution to live wickedly till then, I hope few will believe that this is the condition of Baptism, or the true Baptismal Covenant.

*Argu. 4.* They that are to Renounce the World, Flesh, and Devil, are to be true believers (to justification) ; but they that are to be baptized, are then to Renounce the World, Flesh and Devil : therefore &c. The major is evident, in that renouncing these, is a renouncing them as Rulers that would command us before God, or as worldly, fleshly pleasures or profits, might seem our chief good, to be preferred before God. Now it is none but the sincere believer that can so renounce these. All others are servants to them, and make them their end. The Minor is proved thus. 1. There can be no *modus* to the *Terminus ad quem*, but there must also be a *Terminus à quo*. The World, Flesh and Devil, are the *Terminus à quo* ; without which we cannot be said to take God for our God, or Christ for our Lord-Redeemer. 2. *De factis*, this Abrenunciation hath been used in the Churches Baptism, ever since the Apostles days, as far as we have any History to guide us. *Tertullian, Cyprian*, and all Antiquity *uno ore* that write of these things, put that past question. And I dare not think that Christs Church hath ever required that as necessary in Baptism, which was not requisite till afterward. And if Mr. B. say, that they did but promise for the future, not to follow the World, Flesh and Devil before Christ : I Reply, They renounced them at present, and thereby shewed the present conversion and Resolution of their hearts, that it was afterward that this was to be manifested in action.

*Argu. 5.* They that are required to believe sincerely in the Father, Son and Holy-Ghost, are required to believe to Justification. But such are all that come to baptism. Therefore. For the major, it requires no more proof, but to explain what it is to believe in the Father, Son and Holy-Ghost. And our Divines against the Papists have enough proved, that the phrase of *Believing in*, comprehendeth the act of the will as well as of the understanding. To believe in God, is to take him for our God : to take him for our God, is to take him for our Sovereign, Ruler and Chief good ; This none but a sound believer can truly do. Mr. B. confesseth elsewhere, that this is the summe of the Covenant, to take God for our God, & give up our selves to be his people.

For the Minor : They that are to be baptized into the name of the Father, Son, and Holy-Ghost, are to believe in the Father, Son, and Holy-Ghost. But all that are baptized, are to be baptized into the name of the Father, Son and Holy-Ghost ; therefore.

Were it necessary, many Texts might be cited that prove it is not only Assent, but a believing in Christ, that is requisite. The very Creed shews it, which hath *credo in Deum*, &c. which Creed, for the main Articles of it, the Church hath ever required all to profess ; that would be baptized, before the application of the water. And then that this is required to be done *sincerely*, needs no proof with them that will not believe that God commands or loves dissembling. So that I conclude, This sincere Faith is required in and before baptism, and not only to be promised that we will perform it hereafter.

*Argu. 6.* They that are required to repent sincerely are required to believe to justification at the same time. But all that come to baptism (at age) are required to repent sincerely ; therefore.

The major is evident. 1. In that sincere Repentance and true Faith are inseparable. 2. In that Remission is promised to all that truly Repent, as well as to them that believe. The Minor is proved from several plain Scriptures. *Act. 2. 38. Repent*

penit and be baptized every one of you in the Name of Jesus Christ for the Remission of sins: And it was no half or common Repentance that he called them to; for Remission of sins was to be its Consequent. If Mr. B. say hereunto, Then it is the weakest of all Arguments, to argue from the order expressed in Scripture: I shall say I will not believe him; because I suppose Scripture in such Practical directions, speaks not more confusedly or preposterously than Beorl would do: *Act. 11. 18.* It is called Repentance unto life, which the Gentils had before and in their Baptism: yea they had first the Holy Ghost, *Act. 10. 47.* And *Mark. 6. 1.* Repentance from dead works is a Principle. But, the Jewes, and all that we read of that were Baptized, did repent or seemed so to do, and were acquitted to do it before Baptism. If Mr. B. say, It is a Repentance most of that which is saving, that is here required; I would he would describe it to us, and tell us wherein it is short? 1. Objectively, I hope he will not deny but it is every sin, that men should repent of. 2. Subjectively, it is doubtless, sincere, and not counterfeit, that is required. I conclude therefore, that saving Repentance is prerequisite to Baptism, by Gods appointment, and not only to be promised to be afterward performed, we must say the same of saving Faith. *Argu. 7.* If saving Grace be not required in Christs Baptism, then it requirith less than *John* Baptism did. But the Consequent is false: therefore so is the Antecedent.

The Consequence of the major is all that requires proof. Which I prove from many Texts, *Mat. 3. 2. 6. 8.* He first preacheth Repentance, and causeth them to confess their sins, and reprehendeth the Pharisees that came in Hypocrisis, or with unfeigned Repentance. And it was true Repentance; for Remission of sins was annexed, *Act. 1. 4.* And it may not only be required after Baptism, but before; and it is called the Baptism of Repentance, because in it they professed Repentance. So *Act. 13. 24* and *19. 4.*

*Argu. 8.* If Faith-justifying be required before Remission of sin, then is it required of God before we come to Baptism (or in us before we bring our Infants). But such Faith is prerequisite to Remission of sins; therefore.

The consequence is proved thus. Remission is the end and immediate consequent of Baptism, where men come as God hath required them. Therefore, if sincere Faith be prerequisite to Remission, it is prerequisite also to right to Baptism.

I prove the Antecedent: *Act. 12. 16.* Ananias saith to Paul, Why tarriest thou? arise and be baptized, and wash away thy sins. This was a present Remission, and not a future only. So *Act. 2. 38.* Be baptized every one of you, in the name of Jesus Christ for the Remission of sins. And it is a Faith which hath the Promise of Remission which Peter requires of the Gentils before he baptize them. *Act. 10. 43.* *Act. 13. 39.* the Apostle tells them, All that believe are justified, when he is perswading them to believe. It is therefore a believing to justification, which he was perswading them to. *Rom. 6. 3, 4.* Know ye not, that as many as were baptized into Jesus Christ, were baptized into his death? therefore we are buried with him, by baptism into death, that like as Christ was raised up from the dead, &c. It is therefore in the act of Baptism, that we are buried and rise sacramentally, to signify the present change of our state from the Grave of sin. So *Col. 2. 12, 13.* And *1 Pet. 3. 21.* Baptism is said to save us, but not the external washing, without the answer of a good conscience; which affordeth two arguments. One in that Baptism saveth, and therefore leaves not man (when rightly used) a child of

of wrath afterward. 2. In that the Answer of a good conscience is required to concur with Baptism : for so the Apostle plainly intimates , and the best Expositors understand it, and not of a thing to follow, as Mr. Al. doth. Eph. 5. 25, 26. *Christ loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word.* Wherefore Paul supposeth them cleansed that are Baptized : 1 Cor. 6. 11. *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, &c.* And Expositors judge that the Holy-Ghost refers to the sign as well as the thing signified, to the Sacrament as well as Substance, when he makes washing so necessary, and speaks of washing us from our sins in the blood of Christ, Rev. 1. 5. *Though he make them not equal in necessity.* Joh. 3. 5. *Except a man be born of water, &c.* Heb. 10. 22. *Let us draw neer with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* If it be the end of Baptism, to wash our hearts from an evil conscience, (i. e. a *Conscientia mala*) then it is the end of Baptism, to Seal the present Remission of sin : But &c. therefore, Tit. 3. 5. *He saved us by the washing of Regeneration :* It is a saving work that Baptism is appointed to do. By Regeneration I understand, our new Relative state, at least principally. He that is in Christ is a new creature ; old things are passed away ; behold all things are become new. He hath a new head, is a member of a new Society, the old guilt of sin is done away ; the old enmity between God and us ; we have a new Father, new brethren, new rights to further blessings, as well as a new heart. Regeneration is too narrowly taken for a Renovation of the heart alone. So that I think Remission and Reconciliation and Adoption, are meant by Regeneration, in Tit. 3. 5. and Col. 2. 11, 12. The speaking of Baptism, and the heart-circumcision therein received or professed, faith, they put off the body of the sin of the flesh, by the circumcision of Christ, being buried with him in Baptism, &c. So in 2 Pet. 1. 9. The Apostle saith, *He that lacketh these things is blind, and cannot see far off, and hath forgotten that he was purged from his old sins :* that is Sacramentally, and as far as the Church could go in purifying him : which shews that the end of Baptism is (by oblation and solemnization) to purge men from their old sins, or as Paul speaks, The sins that are past, through the forbearance of God, &c. Rom. 5. So that Remission of sins at present, being the end of Baptism rightly received, it must needs follow that Justifying faith is prerequisite to the right receiving it, and that it is not some other Faith, nor is it enough to promise Justifying Faith for hereafter.

Argu. 9. If the Apostles use to communicate the proper Titles of the Justified to all that are Baptized, (till they see them prove apostates or hypocrites) then they did take all the Baptized to be probably justified (though they might know that there were hypocrites among them, yet either they knew them not, or might not denominate the body from a few that they did know) But the Antecedent is true ; therefore.

I need not cite Scriptures to prove that the baptized are called by the Apostles, Believers, Saints, Disciples, Christians : Mr. Alake hath done it already, chap. 28. Now who knows not that salvation is made the Portion of Believers, Saints, Disciples ? But what, is it another sort of them ? or doth Scripture use to divide Saints, as the Genus into two Species ? Nor that I know of ; It is but as an *equivocum in suis equivocata* : The Apostles naming men according to their appearance and Profession, and calling them such as they probably might be.

Why else should they call them such, had not they seemed to be such; and professed it? The names therefore do not primarily agree to these as a true Species of Believers, Saints, Disciples, Christians; but secondarily, as the name of a man to a Corps, or as the name of a Habit to a disposition, by translation, or Analogie.

But to put the matter beyond doubt, I wish Mr. B. to consider, that its not only these forementioned titles, but even the rest which he will acknowledge proper to the Regenerate, which are given by the Apostles generally to the baptized. Adoption is ascribed to them, *Gal. 3. 26, 27. For ye are all the children of God by Faith in Christ Jesus: for as many of you as have been baptized into Christ, have put on Christ.* 2. The same text ascribeth to them Union with Christ; *ye have put on Christ.* 3. And Union with his body; *ye are all one in Christ Jesus.* 4. Yea the next verse adds, *And if ye be Christs, ye are Abrahams seed, and heirs according to the Promise.* What more proper to the truly sanctified? So the Apostle saith to all the Churches of *Colloſſi* in general. 5. *That they had put off the body of sin, being buried with Christ in Baptism, wherein also they were risen with him, through the Faith of the operation of God;* *Col. 2. 11, 12.* 6. Yea in *1 Cor. 6. 11.* He tells the *Corinthians*, *they were washed, sanctified, and justified in the name of the Lord Jesus;* so that Justification it self is ascribed to them. *Col. 2. 13.* The Apostle tells them, *God had quickned them with Christ, having forgiven him all trespasses.* 7. Yea the like he saith of their salvation, *1 Cor. 15. 2. Eph. 2. 5, 6, 7, 8.* yea he tells them verse 19. *Now therefore ye are no more strangers and foreigners, but fellow-Citizens with the Saints and of the household of God;* and lest any should think that *Saints and Citizens*, and the *household of God*, do here signify but common Privileges of the visible Church, he adds, *And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-Stone, in whom all the building fitly framed together, groweth to an holy Temple in the Lord; in whom you also are builded together for an habitation of God through the Spirit.* Where most plainly the Church is manifested to be but one, and that one to have saving Privileges, and consequently, those that have not these, to be but equivocally Christians.

Many more texts might be produced, where the most particular Privileges of the Saints are given to whole Churches in common: which shews that the name is by Analogy or equivocally given from the sincere, to the rest, because we are to judge and denominate on probabilities.

*Argu.* 10. If the profession of Justifying Faith be requisite in Baptism, then the Faith so professed is requisite to the right receiving of it (and not only to be performed hereafter.) But such profession is requisite; therefore.

The major is as true, as that God requireth no man to lye and dissemble, and to profess that with his mouth which is not in his heart: nor doth he make lying the condition of his Covenant, (let them call it an outward Covenant, or what they will: if it be Gods Covenant, this can be none of the condition.) For it must first in order be a Dutie, before it be made Conditional. And no lye is a Dutie. Professing is a Dutie to them that have the thing they profess: but to others, immediately and in *sensu composito*, it is a hainous sin, and no duty: though it be their duty still to get Faith first, and then to profess it.

The minor is proved already, in the foregoing arguments, and more shall be anon. It is no less then justifying Faith that Christs Church hath ever to this day required the Baptized to profess before the application of the water. To believe.

believe in God the Father, Son and Holy-Ghost, and profess Repentance for all sins, and to renounce the world, the flesh and Devil; &c. And when Mr. B. maketh profession enough to give Right to baptism, I would know whether he mean the profession of Justifying-Faith, or not. If yea, then justifying Faith is prerequisite, or else the profession of it could not. If not, then the profession of true Christianity is not requisite; but of some part of it. For, as I have shewed, it is not the true Christian Faith, but some part of it only, if it be short of that Faith which is justifying. And let men say no more, that profession, is it that entitles to Baptism, without the thing professed; when they take even profession it self of true Christianity to be consequential, and not prerequisite.

*Argu. 11.* If Baptism be the solemnizing of the mystical marriage between Christ and the baptized, then true justifying Faith is of God required thereto: but the Antecedent is true; therefore,

Therefore is it said that we are baptized *into Christ, and into one body*. And the Church hath ever held the Antecedent to be true. The consequence is evident, in that no man but the sound believer, can truly take Christ as a Husband and Head; for so to do, is justifying Faith. It is Christ himself first in order, and then his benefits that are offered in the Sacraments. The main business of them is to exhibit Christ himself to be received by a marriage Covenanting. The signs are but means and instruments, as a twig and turfe and Key in giving possession; When the minister in Christs name saith, Take, Eat, &c. it is not only bread that he bids men take, but first and principally Christ by Faith. *Joachim Kadanum (Aphorism. de Eucharist. li. 3. pag. 81.)* much commendeth a saying of *Chrysostom*, viz. *If thou hadst no body, then Christ would have delivered thee all these gifts nakedly (or immediately): but because thy Soul is conjoynd with a body, he hath delivered them in and with these sensible things.* It is one of the greatest errors that can be committed in the Sacraments, to overlook Christ himself who is, offered, and to look only either to the signs or to his other gifts. We receive him first as our Saviour, our Sovereign, Redeemer, our Head, our Husband, our Captain and Guide. He therefore that comes to these ordinances, doth pretend to receive Christ: and doubtless to receive him thus sincerely, is true justifying Faith: and therefore it is saving Faith that is called for to the due Receiving of the Sacraments. And doubtless God means a sincere, and not a seeming, dissembled, nominal Faith, in his command.

*Argu. 12.* If there be no such Covenant mentioned in the Scripture, (specially to be sealed with baptism) wherein men engage themselves to perform hereafter their first act of true Repentance and justifying Faith, then Mr. Blakes Doctrine is unsound: but there is no such Covenant; therefore,

Men are oft in Scripture called to Repent and Believe; but nowhere (that I know of) to Covenant with God that they will hereafter begin to do it sincerely; much less is there such a Covenant sealed with Baptism. They that affirm such a thing, let them prove it, if they can.

*Argu. 13.* If according to Mr. Blakes Doctrine no true sound Believer, or Penitent person, can regularly be baptized; then his Doctrine is unsound. But the Antecedent is true; therefore,

The consequence is proved before. The Antecedent is proved thus: According to his Doctrine, saving Faith, accepting Christ to Justification, is the great condition to which Baptism engageth, and is not prerequisite therein.



Therefore be that a ready performeth that condition, is past such engaging to do it initially hereafter : and so hath no use for baptism as to that engagement to the great condition : so that if such a person be baptized, it must be to other ends than the Ordinance is appointed for, and so not Regularly. The like may be said of Gods part : for to such a Believer God should Seal Remission past or present ; whereas according to Mr. M. the Ordinance is instituted to seal Remission future.

*Argu. 14.* If the Doctrine opposed be true, then the Gospel preached before baptism, was not instituted, nor is to be used as a means (at least an ordinary means) of saving conversion (i. e. of producing saving Faith and Repentance). But the consequent is false ; therefore so is the Antecedent.

It would be tedious and needless to the Intelligent, to heap up Scripture proof of the minor, viz. that the Gospel preached before baptism, is appointed for an ordinary means of working true conversion. We see it was ordinarily done, else Preachers could not endeavor it, or hope or pray for it. The consequence is manifest, in that Mr. M. makes this true justifying Faith, and consequently true Repentance, to be not prerequisite to baptism, but to be engaged for as to the future performance. And therefore regularly it must be only the word after Baptism that must truly Convert, or not at all.

*Argu. 15.* If Mr. Makers Doctrine be true, then regularly it must be supposed that all persons are in a state of damnation immediately on their baptism ; and if they then dyed, should perish. But the consequent is false ; therefore so is the Antecedent.

For the Consequence ; if Mr. M. mean, that it is any space of time after baptism that we engage to begin our justifying Faith in, then the consequence is undenyable : for till then, the person is unjustified. But if he mean that in baptism they must engage to believe to justification in the same instant of time, then this is to make such Faith necessary in the instant of baptism ; and this is but an evident vanity, to suppose a man not believing to justification, who yet can and must promise to do it in the same instant, or the next.

*Argu. 16.* If it be only true justifying Faith that gives men *com munionem Deo* (by virtue of his Covenant) to the Sacrament of the Lords Supper, and so be prerequisite to that Sacrament, and not only to be promised in the future ; then the same may be said of baptism. But the Antecedent is true ; therefore,

The consequence is proved, 1. In that the Sacraments are both Seals of the same Covenant. 2. It is right to Church-privileges in general that Mr. M. ascribes to his Dogmatical Faith, and therefore to one Sacrament as well as the other. For the Antecedent, I think our brethren that would so fain keep the Church and Ordinances pure, would hardly admit a man to the Lords Table, that they were sure did not take Christ for his Lord, or that would say, I believe all the Creed and Word of God, but I will not have Christ Reign over me at the present, but I promise that hereafter. I will see Doctor Drake against Mr. Humphrey, whether they would admit such. Hieron argues thus, from Baptism, to the Administration of the Lords Supper : therefore I may do it as to the receiving. *Quamobrem orote ut aut sacrificandi ei licentiam tribuas ejus baptismi probas, aut reprobes ejus baptismi, quem non existimas sacerdotem. Neque enim fieri potest, ut qui in baptismate sanctus est, sit apud altare peccator.* Hier. Dialog. adv. Luciferian.

*Argu. 17.*

*Argu. 17.* That Doctrine which feigneth an unsealed Covenant for giving right to the Seal of the Covenant of Grace, is unsound : But such is Mr. *Naker's* therefore.

No Scripture can be brought to prove such an outward Covenant of Gods : And it is against the common reason and custom of men, that a second Covenant should be drawn to convey right to the Seal of the first Covenant, seeing right to Covenant and Seal go together : and if there must be another Covenant to give right to that, then by the same reason there must be another to give right to that, and another to that, and so in infinitum.

To the Antecedent, it is apparent that Mr. *N.* distinguisheth *ex parte Dei* between the outward and the inward Covenant. It is probable that he thus distributes them from the blessings promised, whereof some are inward, and some outward : for though he explain not himself fully, yet I know no other sense that it will bear. It is evident that his outward Covenant hath no Seal. For it is a Covenant *de sigillis confusum*. If therefore it have a Seal, it is either the same which is promised, or some other. Other I never heard of : they not where tell us what is the Seal of their outward Covenant. The same it cannot be : for the same thing cannot be the *materia* *significata* or the efficacy in itself, or the benefit given, and the Seal too of that Covenant whereby it is given.

*Argu. 18.* That Doctrine which makes the regular way in Baptism for all men to promise that which they can neither sincerely promise nor perform, is unsound : but such is Mr. *Naker's* therefore.

The disability which I here speak of, is not such as is in a Godly man, to do any good without Christ and the Spirit, as it is in the second cause to act without the first : or in a partial cause, to act without its compariar : but such as is in an unregenerate man to do the work of the Regenerate ; or in any broken instrument, or disabled agent, to do its own part of the work till it be altered, and made another thing, as it were. For the consequence, it is evident in that,

1. No man should ever perform Gods command concerning covenanting.

2. And no mans word were fit to be taken concerning the performance of his own Covenant. 1. Whether God may or do command some men, or all men, that which they have not ability to perform, is nothing to the point. For yet he gives some of them ability, and causeth them to perform it, when he makes it necessary to salvation. But in this case God should enable no man (regularly) to that Baptismal Covenant which he commandeth, nor should any obey his command. For he commandeth them sincerely to take him for their God, and promise to Love, Believe, and Obey him hereafter. (For to dissemble, he commands none). But this no unregenerate Soul can do, or ever did to this day. They cannot resolve it ; therefore they cannot sincerely promise it ; and if justifying Faith must regularly begin after baptism (as being the great condition to which it engages, and not prerequisite) then it is only unregenerate men that are the regular subjects of baptism.

2. And its plain that he who cannot sincerely promise, (and therefore doth it dissemblingly, or with a half heart) nor is able to perform his promise, is not to be credited. God himself never enableth an unregenerate man, to believe and repent savingly, while he is such, in *factu compo-* *sio* : and therefore it is likely that it is ordinarily and regularly such dead men that must Covenant to Repent and Believe to justification. Renewing Grace must increase, which is not in their hand : how then can they promise to do the

the works of the truly Gracious. God may invite and command the dead to live, yea and to do the works of the living; because he gave them life, and gives them means for revival. But I know not where he calls such men to promise to do it: much less is the constant Baptismal Covenant such.

*Argu.* 19. If the Distribution of the Church into visible and invisible, be but of the subject by divers Adjuncts, and not of a *Genus* into its *Species*, then that part, or those members which are merely visible, are indeed no part or members of the Church so distributed, (but are only equivocally called a Church, Christians, Church-Members, &c.) But the Antecedent is true; therefore.

The Antecedent is not only the common Doctrine of the Reformed Divines against the Papists, but is expressly affirmed by Mr. *Blake* in this his Book. The consequence is undeniable, in that Adjuncts are no part of the Essence, much less the Form, or the whole Essence; and therefore cannot denominate, (but equivocally) instead of the Essence. Note, that *visible* is not the same with *visum*.

*Argu.* 20. If the man without the wedding Garment, had *coram Deo* Right to be there, then would not the Lord have challenged him therein with a friend, *how camest thou in hither, not having on a wedding Garment?* If you will help him that was speechless to an answer, and say for him, *Lord, he was compelled to come in at thy command*; I Reply, He that compelled him by invitation, did not only bid him *come*, but to *come*, not only to *come in*, but to *come in as a Guest* should, to honor and not disgrace the Feast. At least it should have been known as implied. It was no unrevealed thing.

*Argu.* 21. If Circumcision were the Seal of the Righteousness of Faith, even a Justifying Faith already in being; then so is Baptism; but the former is certain, *Rom. 4. 11, 12. He received the sign of Circumcision, a Seal of the Righteousness of the Faith, which he had yet being uncircumcised: that he might be the Father of all them that believe, though they be not circumcised; that Righteousness might be imputed to them also.* The last words confirm the consequence also.

*Argu.* 22. Many texts of Scripture shew that it was Justifying Faith that was by God required in the aged in baptism: which I will cite together, and not stand to fetch an argument from each alone. *Act. 2. 38, 39.* was before cited, verse 41. It was they that gladly received the word that were Baptized. *Act. 8. 37.* also, is before spoke to; *It must be believing with all the heart. Mar. 16. 15, 16.* is very plain; first Christ commands them to preach the Gospel: then he enjoineth that on this preaching, *He that believeth and is baptized, shall be saved.* It is then a saving Faith. It is plain that Christ purposely putteth it before baptism, as its due place, even as that preaching to which Faith is here related is put before; and in that he gives us here the exact compendium of his new Law. And if it be not this saving Faith that goes before baptism, then Christ doth not so much as mention it. And to imagine that in this summe of his Covenant, he doth both leave wholly unmentioned that Faith which is the prerequisite condition of Baptism, and also put in its place another Faith which is consequential, this is to suppose Christ to clogg the most essential parts, and clearest compendiums of his Law, with such insuperable obscurities that it cannot be understood. And say the like by all other Scripture, and you will make it more dark than the Papists accuse it to be, *Act. 16. 31, 32, 33.* The Jaylor asks what he shall

shall do to be saved; Paul answers him, *Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house*; to which end, they spoke to him the word of the Lord, and to all that were in his house; and so, He was baptized, believing in God with all his house. The Faith that Paul here commends to him, was a saving Faith expressly: He that is said to believe upon that command and instruction, is supposed to believe with the same faith that was so required of him, *Act. 10. 47, 48*. The Gentiles there were not only true Believers, but had the Holy-Ghost before baptism, *Act. 16. 17*. The Lord opened *Lydia's* heart (which seems to signify a special operation of the Spirit) before she was baptized, *Act. 18. 8*. *Crispus* and all his house believed on the Lord, which signifieth more then an Historical Faith. So *Act. 19. 4, 5*. It was believing on Christ, and in his name, that was the Antecedent to their baptism. *Mat. 28. 19*. Go, Disciple all Nations, baptizing them; that Discipling which is here commanded, is in order to go before baptism: but it is making men sincere Disciples that is here commanded; therefore. It is presupposed, what ever Discipling it be, that it is not the Event, but the Endeavor that is here made their duty. And if it be only common Discipleship, then the Apostles and other Preachers of the Gospel, are not commanded to endeavor to make men true sound Believers and Disciples, till they had first baptized them, which is untrue. Moreover the Baptismal Faith, must be a Faith in Christs blood; for the application of the water signifieth the application of Christs blood; and therefore their reception of the one, signifieth the other. But Faith in Christs blood, is Justifying Faith, *Rom. 3. 25, 26*. The Righteousness of God which is by the Faith of Jesus Christ, is unto all and upon all them that believe, *Rom. 3. 22*. It is therefore but equivocally called believing in Christ, as being but some part of that belief, which attaineth not this Righteousness. How many times over and over, do Christ and his Apostles promise pardon and salvation to all that believe in Christ, without distinction of believing? whence it seems evident, that it is but improperly and equivocally called believing in Christ, which is not Justifying and saving. See *Joh. 3. 15, 16, 18*. and *11. 25, 26*. and *7. 38*. and *14. 46, 44*. and *5. 24*. and *6. 35, 40, 47*. and *14. 12*. *Joh. 5. 13, 10, 1 Pet. 2. 6*. *Rom. 9. 33*. and *4. 5*. and *10. 11*. *Act. 13. 48*. Moreover, how easie is it to bring many Texts that prove that it was true saving Faith itself that Christ and his Apostles preached to men, and endeavored to bring them to before baptism? Nay finde any one of them that ever did otherwise; whereas according to Mr. *Blakes* Doctrine, they should have persuaded them to a Dogmatical Faith only before baptism (I mean, to be before performed) and a justifying Faith after. But I will add no more of this.

*Argu. 23*. The Church hath ever supposed baptized persons to be saved; unless they afterward did violate that Covenant. Therefore they supposed them to have the condition of Salvation, Faith and Repentance.

Hence those high eulogies of baptism in most of the Fathers, wherein they are now mis-interpreted by many, as if they ascribed it to the external ordinance, whereas they presuppose, as the blood and Covenant of Christ, so the right qualifications of the partie baptized; upon which supposition (which we are bound to entertain of all that make a probable profession) they did so predicate the glorious effects of Baptism, as well they might.

*Argu. 24*. Mr. *Blakes* Doctrine of Baptismal Faith, leaves us in utter obscurity, so that no man according to it, can tell whom to Baptize. He hath not

(that I can finde) given us any description of that Faith which entitles to baptism; and I verily think is not able to tell us what he would have himself to be taken for it. If it were a meer Dogmatical Faith, then those should be baptized that were utterly unwilling, or at least unwilling to take God for their God, or Christ for their Lord and Saviour, and the Holy-Ghost for their Sanctifier; and should openly profess, *I will not have this man reign over me, for I cannot yet spare the pleasure of my sin.* If Mr. Bl. mean that there is requisite somewhat of the will and consent, though not so much as to justify; why did he not tell us what acts of the Will they be that are necessary? Is it only a consent to have God called their God, and themselves named his people? I will not be so uncharitable as to think that is his meaning; Is it only a consent to be baptized, and to hear the Word, and receive the Sacraments? then might it stand with the foresaid disclaiming of the Government of God and the Redeemer, and so of obedience. I think by that time Mr. Bl. hath but adventured to give us an exact definition or description of that Faith which he makes prerequisite and sufficient to baptism (which I hereby intreat him to do) he will have set us up so fair a mark to shoot at, that with a very little skill it may be smitten to the dust.

*Argu.* 25. 1 Joh. 2. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that it might be made manifest that they were not all of us. They were not therefore truly Christians, Disciples, Church-Members, but equivocally.

*Argu.* 26. I will end as I began, with humane testimony. 2. Our Divines against the Papists, do generally plead that hypocrites are not true members of the universal Church; but as a wooden leg is to the body. I am loth to turn over books and transcribe without need, but I shall soon do it, if it be denied. 2. Our Divines against the Arminians, do suppose the first act of believing to be the first time that God is as it were engaged to man in the Covenant of Grace; and that it is dangerous to make God to be in actual Covenant with men in the state of nature, though the conditional covenant may be made to them, and though he have revealed his decree for the sanctifying his elect: but he is supposed to dispence his mercies to the unregenerate freely, as *Deus absolutus*, or as *Reitor supraleges*, and not by giving them a Legal or Covenant-right. And indeed, in my opinion, the Transition is very easie from Mr. Blakes opinion to Arminianism, if not unavoidable, save by a retreat, or by not seeing the connexion of the Consequents to the Antecedent. For grant once that common Faith doth *coram Deo* give right to baptism, and it is very easie to prove that it gives right to the end of baptism, God having not instituted it to be an emprie sign to those that have true Right to it. And it will be no hard matter to prove that it is some special Grace that is the end of Baptism, at least Remission of sin. And so upon the good use of common Grace, God should be in Covenant obliged to give them special Grace: which is taken for Pelagianism.

When I had Replied thus far to Mr. Blake, I was much moved in my minde to have Replied to his answer to Mr. Firmin on the like subject; and also



to have then proved that the children have no Right to baptism, except the Immediate Parent be a believer, for the sake of any of his Ancestors : and that the children of Apostates and willful obstinate wicked livers, should not be baptized, (as theirs) : and to have answered what Mr. B. hath said to the contrary : and this merely in love to the Truth, lest the reputation of man should cloud it : and in love to the Church and the lustre of the Christian name, lest this fearful gap should let in corruption, that may make Christianity seem no better than the other Religions of the world. For I fear this loose Doctrine of Baptism will do more to the pollution of the Church, than others loose Doctrine of the Lords Supper, or of marriage. But I am very loth to go any further in Controversie, than I shall be necessitated : And if Mr. Firmie be living, I conjecture by his writings, that he is able easily to vindicate his own words : Nor that I have low thoughts of the abilities and worth of my dear and Reverend friend Mr. Blake, but that I take his answers on those subjects to be very dilute, *si pacis tanti viri ita dicam* : so great a disadvantage is an ill cause to the most learned man. Mr. Firmie I know not any further, than by his Book against Separation. But in that Book I see so much Candour, Ingeniourie, Moderation, Love to Peace, and some convenient terms for Peace discovered, that I am heartily forwile that there are no more to second him, and that his inclinations to accommodation are no more laid to waste. But the Peace-makers shall be blessed in the Kingdom of Peace, how little soever they may succeed in this tumultuous world. For as where envy and strife is (concealous zeal) there is confusion and every evil work : so the fruit of Righteousness is sown in Peace of them that make Peace.

§ 54.

I Had thought also at the first view, that it would have been necessary to have confuted Mr. Blake's 31. Chapt. when I found this Title : *A man in covenant with God, and received into the Universal Church Visible, needs no more to give him access to, and interest in particular Visible Churches.* But I know not whether he mean the access and interest of a stranger in passage or a Transient Member, or of a fixed Member. If of the latter, I should have proved moreover that there is Necessary, both his Cohabitation, and his Consent to be a Member of that Church ; and his consent to submit to the particular Pastors of that Church as his Teachers and Spiritual Guides in the Lord. But I finde in the following pages, Mr. Blake doth acknowledge all this himself.

I shall therefore pass on to some other subject : only remembering Mr. B. that as it is not Number of Arguments but Weight that will carry the Cause, so it is not Number that I trust to : and therefore if any one of those 16 Arguments foregoing be good, though 15 be bad, I must needs think the Cause bad which I argue against.

Dd

*Whether Faith and Repentance be Gods Works.*

Mr. B. Chap. 19. So Mr. Baxter's Questionist qu. How do you make Faith and Repentance to be Conditions of the Covenant on our part, seeing the bestowing of them is part of the condition on Gods part? Can they be our Conditions and Gods too? Answer, &c. And I shall not stand to distinguish of an Absolute and Conditional Covenant, and so mixing the whole in the Absolute Covenant to be Gods, and in the Conditional this part to be ours (which I know not whether exactly understood, the Scripture will bear) but in plain terms deny that they are Gods Conditions, and affirm them to be ours. I know what God speaks in his Word concerning these works; but He will write his Law in our hearts, and put it into our inward parts; that he will take away the heart of stone, and give an heart of flesh, which implies the work of which we speak. I know likewise what in particular is affirmed of Christ, that he is the Author and Finisher of our Faith, &c. Yet all this rises not up higher to make them formally Gods acts; and not ours: whose acts they be, his Conditions they are; this is evident. But they are our acts; we Believe and Repent; it is not God that Believes, it is not God that Repents, &c. Faith and Repentance are mans works, not Gods works, which man in Covenant does, respective to satisfaction in the Covenant tendered. But the Apostle (some may say) in the next words tells us, That it is God that works the Will and the Deed. There he seems to take them from us, and ascribes the formality of them to God. In this Cooperation of Gods, whether they be formally our works, or Gods, let Isaiah determine, Isa. 26. 12. Thou hast wrought all our works in us: when God hath wrought it, the work is ours; we have the reward, &c.

R. B. MR. Bakes business here, is to confute the answer that I gave to that objection. A brief Reply may easily satisfie this confusion. 1. I did explain in what sense these were called Covenants, shewing that that which is called the Absolute Covenant, is in some respect no part of Gods Legislative Will, and so doth not *im* conferre, but only part of his Decretive Will revealed: but that in another respect it belongs to the Legislative Will, and may be called an absolute promise. And so the word conditions applied to God, is taken for the thing promised, improperly called a condition; but applied to us, it is strictly taken: not had I used the term Condition as to God, but as it was necessary to satisfie the Objector, who so called it, intimating the impropriety of it. Also I did plainly shew that the thing called Gods Condition, was not precisely the same with that called ours. Ours was Believing and Repenting; Gods is the bestowing of the same, as the Question expressed; or the giving us new and soft hearts; that we may do it our selves, and do it readily and willingly, &c. as I expressed, pag. 46. because I was not willing to meddle (affirmatively or negatively) with the question of Gods immediate Physical Efficiency of our own act; yet I doubt not but God doth truly, powerfully and effectually (to the removing or overcoming all resistance) move the Soul to the act it self; and therefore

therefore it may truly be said, that not only Gods own Action, but also our Action of Believing, is the thing promised, (called his Condition by the Querist; and though improperly, yet in a language very common in Mr. Blikes Treatise). This much being premised, I Reply more particularly. 1. I will yet say that God hath such an absolute Promise, as well as a Conditional, till you give me better Reasons of your denial, or your Questioning whether Scripture will bear it. And I shall yet say that the giving of our Faith and Repentance, is the matter of that absolute promise. For your Argument to the contrary, hath little in it, to compell me to a change. Your Major is, *Whose acts they are, his conditions they are*; Instead of proof, you say, *This is evident*. I Reply, 1. Negatively, it had been evident *de Alione quatinus*, that it is no ones Condition but his that performs it; as the condition is said to be his that performeth, and not his that imposeth it. But Affirmatively the proposition holds not universally. Nor Negatively, speaking *de Alione qua est quid donandum*. To your Minor, I could better answer if I could have found it. I expected it should have been this, *But our Faith and Repentance are not Gods acts*. But I know not whether I may be so bold as say, you will own that. Before you say, *This rises not to make them formally Gods acts, and not ours*; where 1. you cautiously speak the two Propositions copulatively; and 2. you put in the word *formally*, which may do much to help you out. For the former, it is enough according to your own Rule to prove them Gods Conditions and ours, if they be Gods Actions and ours; for you say, *whose actions they are, but Conditions they are*; that is evident. It is not therefore necessary that I prove them Gods and not ours. 2. It is hard to know whether your *formally* respect a natural or moral form. If the former action is the form it self, it is harder to finde out its matter. Accidents have not properly matter and form; but the subject is called its matter; but Action hath scarce so proper a subject as other Accidents have, seeing it is rather *Agentis*, then *in agente inbesset*: Of transients; its beyond doubt; and I think so of Immanents, unless we may with *Stoics*, take them for Qualities; If you speak of Moral formality, were it sinful Action; I should deny God to be the Author; but of Faith and Repentance I dare not do so; I think God is the Author of them formally as well as materially. But in your following words you say, *But they are our acts, &c. God believes not, &c.* Reply; 1. To believe is our act; but to give us Faith, or to move us effectually to Believe, as a superior Cause, this is not our work, but Gods. 2. Let it be so; to believe is our work, and our condition; It follows not, that it is not Gods. 3. There are sufficient reasons why God is not said to Believe, though he cause us to believe. If you go on the Predeterminatus grounds, I suppose you know their reasons, who take notice of the Arminians making this objection. If you enquire of the Jesuits and Arminians; that go the way of determined concurrence, or of partial Causality, they think they have yet more to say, of which I suppose you not ignorant. Durandus his followers, think they have most of all to say, both why God should be said to believe, and why he is not the Author of our sin, in that they suppose that he causeth not the act immediately. And yet all these acknowledge God to be the cause of our acts.

But you adventure a step further, and say, *Faith and Repentance are mans works, not Gods works*. Reply; 1. What mean you then to yield afterward that God worketh all our works in us. (those which he worketh are sure his works) And that, *It is God that worketh in us the Will and the Deed*.

2. I never met with any orthodox Divine, but would yield that Faith is a work of Gods Spirit. And the Spirits work is doubtless Gods work.

3. If you go the common way of the Predestinarians, you must acknowledge that God is the Physical, Efficient, Predestinating, Principally Immediate Cause of every act of every creature : and therefore doubters of our Faith ; and that both Immediate Virtuti & Suppositi, so that it is more properly his act than ours. For my part, I confess my self of Bishop Boveants mind who saith, (against Hoar p. 116) *As for the predetermination of mens wills, it is a Contradiction between the Dominicans and Jesuites, with whose Metaphysical speculations our Protestant Divines love not to torture their brains. Or at least they should not.* I take it to be a point beyond the knowledge of any man, which way Gods works on the Will in these respects. Though if I must incline to any one way, it would be rather to Durandus (for stronger reasons than I find in Luder, a Dole, who yet hath more then I have seen well answered), and left of all to the Predestinarians, for all the numerous arguments of the Dominicans, and the seeming strength that Dr. Twisse, Heereboord, Rutherford, and others of our own, do add to their cause. But yet I am far from denying our Faith and Repentance to be Gods Works ; for I doubt not but he causeth them *ut cause Univerſali*, by his general Providence, as they are natural Actions ; and also by his special Intellectual Grace *contra omnem Resistentiam*, infallibly causeth them as they are the special gifts of the Spirit. So that I marvel that you should say they are not Gods Works.

In the conclusion you add, *Our dexteritas in holy duties is from the favour into which Grace puts us ; so still the work is ours, though power for action is vouchsafed of God.* Reply ; Both *Pelle & Perficere* is the gift of God, and not only *Pelle Pelle & perficere*. Why should I trouble the Reader to say any more to that point, when Dr. Twisse and others against the Remonstrants have said so much ; and Austin so much be'ore them all ? And yet I never read a Remonstrant that would say that the work is so ours, as that it is only the power that is vouchsafed us by God. I conclude therefore that you have not confuted my answer ; 1. In that you have not disproved the absolute Promise of the first special Grace. 2. You have not disproved God to be the Author of our Faith, so as that it is his work. 3. If you had, yet Believing which is our work, is not the same thing with giving Faith, or moving us to believe, which I say is Gods Work.

## §. 56.

*Of the Life Promised, and Death threatned to Adam in the first Law.*

Mr. Bl. I **F**inde no material difference in the Conditions on Gods part in these Covenants ; Life is promised in both in Case of Covenant-keeping ; and Death is threatned in both in case of Covenant-breaking. Some indeed have endeavored to finde a great difference in the Life Promised in the Covenant of Works, and the Life that is promised in the Covenant of Grace, as also in the Death that is threatned in the one and in the other ; and thereupon move many, and indeed inextricable difficulties, What Life man should have enjoyed in case Adam had not fallen ? and what Death man should have dyed, in case Christ had not been promised ? From which two, needlessly more by way of Conſellary may be drawn, by those that want neither wit nor leisure to debate them. In which the best way of satisfaction, and avoidance

dance of such puzzling mores; it to enquire what Scripture we had by Life; which is the good in the Covenant promised, and what by Death; which is the evil threatened. Now for the first, Life contains all whatsoever conduces to true Happiness, to make man blessed in Soul and body. All good that Christ purchases and Heaven enjoys, is comprised under it in Gospel expressions, &c. On the contrary, under death is comprised all that is injurious to man or mankind, that tends to his misery in Soul and body; The damnation of Hell, being called death (the uttermost of evils being the separation of Soul and body from God, Joh. 8. 51. 1 Joh. 3. 14.) Sin which leads to it, and is the cause of it, is called death in like manner, Eph. 2. 1. And the separation of Soul from the body being called Death, sickness, plagues, are so called in like manner, Exod. 10. 17. Now happiness being promised to man in Covenant, only indefinitely, under that notion of Life, without limit to this or that way of happiness, in this or that place; God is still at liberty, so that he make man happy, where or however he can best promise happiness to him, and is not tied up in his engagements either for earth or heaven. And therefore, though I would Camera in his Track, de scriptici faceret, Thel. 9. make this difference between the Covenant of works and the Covenant of Grace; In the Covenant of Works (which he calls nature) Life was promised, and a most blessed Life, but an animal life in Paradise; in the Covenant of Grace, a life in Heaven and Spiritual. And *Str. Baxter* in his *Aphor.* of Justification, p. 5. saith, That this Life promised was only the continuance of that state that Adam was therein, in Paradise, is the opinion of most Divines; But with submission to better Judgements, I see not grounds for it; seeing Scripture no way determines the way and kind, &c. And indeed there are strong probabilities. *Adam* being set out by the name of Paradise, in Christ speak to the thief on the cross, and in Paul's vision, &c.

## S. 26.

**S. 2. 1.** YOUR opinion in this point is moderate, and (I think) sound. I have nothing therefore to say to you, but about other different expressions, and therefore excuse me if I be short; for I love not that word. I think your judgement and mine are the same. 2. Only remember, that it is Mr. Blake also that hath these words, pag. 74. *The dominions or mans part in the Covenant of Works, were for mans preservation in statu quo; in that condition in which he was created; to hold him in Communion with God, which was his happiness; he expected not to be bettered by his obedience, either respect to happiness (no more is promised then in present he had) nor yet in his Qualifications respect to his conformitie to God in Righteousness and true holiness. What improvement he might have made of the Nature infused, by the exercise of obedience, I shall not determine; but no change in Qualifications was looked after or given in Promise; so far Mr. Blake.*

If the Reader cannot reconcile Mr. Blake and me, let him reconcile Mr. Blake with himself, and the work is done.

3. But I confess that upon more serious consideration of several passages in the New Testament, naming and describing the work of Redemption, I am ready to think it far more probable that *Adam* was not created in *Paradise*, but in *the way*; not in the highest perfection which he should expect, but in the way to it. But whether God would have given to him in the same place that he was in, or in some



Some other ( called Heaven ) upon a remove, I take as Mr. Bl. doth ; to be unrevealed, and undetermined in the Promise. So that I could finde in my heart to fall a confuting the same opinion in Mr. Blake, expressed in these last words, which he confuteth in me ; but that his former save me the labor.

4. I confess also that I spoke rashly in saying that *it was the opinion of most Divines* ; seeing it so hard a matter to know which way most go in the point. I also confess that the judgement of Camero, Mr. Ball, Mr. Garaker, &c. swayed much with me ; but the silence of the text in Gen. much more : but I had not so well weighed several Texts in the New Testament, as I ought, which describing Redemption, give some more light into the point. The same I say concerning the qualitie of the Death threatned.

5. I agree to Mr. Blakes first conclusion, that the thing is indeterminate ; or at least hard for us to know ; but I cannot reconcile his premises with that conclusion ; much less with this his latter speech p. 74. For if ( as he saies ) the Life promised was *all whatsoever conduces to true happiness, to make men blessed in soul and body* ; ( by conducing to, I suppose he meant constituting of ) then either the Celestial Degree of Grace and Glory *conduces not* to that happiness ( and then not to ours, who have no greater natural capacite ) ; or else I see not how it can be said that this greater blessedness was not Promised. Doubtless Adam had not in present possession so great a measure of holiness, so confirmed a state of Holiness or Glory, nor so great and full a fruition of God, as Christ hath given us a sure hope of : in the Gospel. And therefore, though he say, God is at liberty for the place and way, yet that is nothing to the *kind* and *measure*.

6. Observe that the words of mine, which Mr. Bl. opposeth, are but *that Divines are of that judgement.*

## §. 57.

Mr. Bl. **A**ND what I have said of the Life promised, I say of Death threatned, &c. My Learned friend Mr. Baxter, enquiring into this Death, that was here threatned, saith, that the same Damnation that followed the breach of the second Covenant, it could not be. Aph. p. 15. When I suppose, it rather should be said, that in substance and kinde it can be no other. Infidels that were never under any other Covenants, &c.

## §. 57.

R. B. 1. **W**HAT also I have answered to the former, may suffice to this for the main. 2. One would think that you intended directly to contradict me: but whether you do so indeed, I cannot well tell. I know not what you mean by *substance and kinde*, Pain and Loss have no substance, but a subject : I never doubted but that it is the Loss of the same God, and Blessedness ( formally considered ) but I am yet very uncertain whether the Blessedness promised by Christ, be not far greater in Degree, then that to Adam, and consequently whether the *Pena Damni* threatned in the Gospel be not far greater. Also I know as to the mediate Blessings, Relative, they are not the same : To be deprived by Unbelief, of Remission, Reconciliation, Adoption, the everlasting praising of him

# [LXXV]

him, that Redeemeth us by his blood; &c. these are true punishments on unbelievers, that reject the mercy offered to them: but these were none of *Adams* punishments: That was a Negation only to him, that is a Privation to them.

I profess also that I ever took the pain of Sense to be of the same nature, which was due to *Adams* Soul, and which is due to unbelievers. Only I then did and still do doubt, whether any Scripture speak of the everlasting Torments of *Adams* body; or whether it were not only his Soul that should eternally suffer, his body being turned to dust and so suffering the penalty of loss: Nay, whether the New Testament do not make Resurrection the proper fruit of Christs death and Resurrection? But of this I am not fully resolved myself; much less will I contend for it.

But I must needs say, that I took not a gradual difference in punishments to be inconsiderable. Nay I know that moral specifications are grounded in natural gradual differences. And Rewards and Punishments being moral things formally, they may and oft must be said to differ *specie*, and not to be the same, when naturally they differ but in degree. Yes, whether in naturals themselves, we may not sometimes find a specification in meer degrees, is not so clear as rashly to be denied. There is but a gradual difference between the smallest prick with a pin, and to be thrust throw with daggers in 20 places; yet I will not say that it is the same punishment.

Mr. Bl. **N**either can I assent to that speech, To say that *Adam* should have gone quick to Hell, if Christ had not been promised, or sin pardoned, is to contradict the Scriptures that make death temporal the wages of Sin. It were I confess to presume above Scripture, but I cannot see it a contradiction of Scripture. A burning Fever, Consumption, Leprosy, Pestilence, &c. are in Scripture made the wages of sin. Yet many go to hell through those diseases, &c.

R. B. **I** willingly leave every man to his own judgement in this: But I think it most probable, that the separation of Soul and body was particularly intended in the threatening. *Thou shalt dye the death.* Real. i. Because this is he that is in *prima significatione* called Death, and the miseries of Life, but Tropically, much more this or that particular miserie: which answers your objection about sicknesses. 2. This is it that Christ was necessarily to suffer for us: and if he had not been necessary for man to dye thus, by the Commination of that Law, then it would not thence have been necessary for Christ to dye this Death. For it was not the following sentence (which you call *Lex post latu*) which Christ came to satisfy or bear, but the curse of the Law. Gal. 3. 13. *he being made a curse for us.* Phil. 2. 8. Col. 1. 22. Heb. 9. 15. by means of death he was to Redeem the transgressors of the first Law; without Blood there is no Remission: The death of the creatures in sacrificings signified the necessity of this

**Death of Christ.** I have met with none but Mr. John Goodwin that saith, Christ's readiness or willingness to have dyed, might have saved the earth; though the Jews had not put him to death. Gal. 3. 10. 14. Eph. 1. 7. Rom. 5. 13. Its true, the Apostle speaking of the necessity of Blood, in Heb. hath reference to the Constitution of Moses Law: but then it must be confessed that that Law did in its Circle much Explicate the former, and direct us to see what was threatened, and what must by the Messiah be suffered for us. Heb. 9. 14. Christ was to destroy by death; him that had the power of death, that is the Devil: but it seems, that the Law gave them his power, at the Will and Sentence of the Judges, for execution. 1 Cor. 15. 26. 27. Death is the last enemy to be overcome. *O Death, where is thy sting? O Grave, where is thy victory?* This is no doubt, the death now in question; It is the evils befallen mankind in execution of the Violated Law, that are called enemies. Though we dye, it seems, there was a necessity of Christs dying to loose the bonds of our Death, and procure us a Resurrection. Rom. 6. 9. *As by one mans offence death reigned by sin, &c.* That one man must dye for the people, *Christus* prophesied, Job. 33. 14.

3. The sentence useth to contain what is threatened in the Law, and though part may be remitted, yet the other part is the same threatened. But Gods Sentence on Adam, contained the penalty of a temporal Death. Though he mentioned not the Eternal, because he would provide a remedy; yet the temporal, as one part meant in the threatening he laid on man himself: *Dust thou art, and to dust shalt thou return*; This is not as you imagine, *Lex post lata*; but *secentaria Judicii Legis violata comminationem consequens*. When it is said, 1 Cor. 15. 22. *As Adam all dye*; it is, in Adams sinning all became guilty of it, and in Adam then sentenced, all were adjudged to it. Which is intimated also Rom. 5. 12. *Sine meritis hinc in orbem, et actus by sin, and so death passed on all men, for that all sinned*.

So that the sentence expressing this Death particularly, and Christ bearing it necessarily, and (added moreover) all mankind, for the generality, bearing it certainly, and also *Death* signifying primarily the separation of Soul and Body, it seems to me most probable, that this Death was in special manner in the threatening.

But you say, *He takes the same way where his Justice hath satisfaction; those that are privileged from death as the wages of sin, thus dye*. Reply. I do not believe you that any are Privileged from death as the wages of sin, who dye. This is the part of the penalty which the sentence passed on the offender himself, for all the promised satisfaction by a Redeemer: Nor did the Redeemer strive to that end, to prevent our death, or to cause that it should not be the wages of sin, but to deliver us from under the power of it. Where you say, that this way of God with unbelievers is voluntary, not necessitated: I Reply; So it may be nevertheless, because it was meant in the threatening. It is dangerous to imagine that God is ever the less free, or more necessitated, so as that his actions should be less voluntary, because of his determinations. He doth as voluntarily do what he hath predetermined to do, and foretold he will do, as if he had done neither. God changeth not, and therefore he is as voluntary in the execution, as he was in the determination.

## §. 59.

*Of the Law as made to Christ.*

Mr. Bl. **C**hap. 6. p. 25. *And though Mr. Baxter doubts whether it be any part of Gods Legislative Will, as it refers to Christ, but only as it belongs to us as a Prophecie what God would do in the advancing of Christ and his Kingdom, and so of us; Append. p. 39. Yet he thinks it is plain, seeing Christ acknowledges a command from his Father, in laying down his life, Joh. 10. 18. and the Apostle speaking of the work, saith, He was obedient in it, &c.*

## §. 59.

A. **N**o that had not read what I write, would think by your Answer, that I had made a doubt whether there be any Law made to Christ at all or not? Whereas I spake only of that called the Covenant between the Father and the Son made from Eternity: or the promises expressed by the Prophets as to Christ in his meer Divine nature, not yet incarnate: For I conceive that Christ before the incarnation, may not be said to be a subject; and that God is not properly said to command himself, or covenant with himself, or make promises by Prophets to himself. But I deny not but that Christ as man was under a Law, yea under a Law peculiar to himself, where no other creature is subject; even the Law of Mediation, which deserves in the body of Theologie a peculiar place, and the handling of it, as distinct from all the Laws made with us men, is of special use, and if well done, would do much to remove the stumbling blocks which the Antinomians fall upon.

## §. 60.

*Whether the Sacraments seal the conditional Promise absolutely? or the conclusion conditionally, when only one of the Premises is of Divine Revelation? And whether this conclusion be de fide, I am justified and shall be saved.*

Mr. Bl. p. 38. **B**ut that which I may not pass, is 'somehow of tormentment both to my self and the present church in hand, &c.

## §. 60.

A. **I** Need not transcribe these words, being of another, and not spoke to me. But I will pass my conjecture to his questions. 1. I conjecture that the Querist by *Evading*, meant *Owning and Justifying the fact*, and so *evading the blame*. 2. To the second I conjecture the Querist had been lately conversant

versant in Mr. Blakes book, and so it was in his memorie : and whether he knew what those whom you mention do hold I cannot tell. 3. To the third ; If by *Sacramental sealing*, you mean *Conditional sealing*, I conjecture his conceit might be this, that as the Promise may be conditionally rendred to Infidels, Murderers, or any other, so might the Seal, if it were but Conditional as the Promise. As we may say to the worst ; If thou wilt believe, thou shalt be saved ; so might we conditionally seal salvation to him. But I take this to be a great mistake.

Mr. Bl. p. 40. **M**R Baxter (who is put to it; to stoop too low in the answer of such trifles) in his answer to this now in hand, hath taken much pains to find out the way of the Sacraments sealing ; and in the result, he and I shall not be found much to differ; yet seeing providence made me the occasion of starting the question, I shall take leave to take some view of what is said. Mr. Baxter saith, It is in vain to enquire, whether the Sacraments do seal Absolutely or Conditionally, till you first know what is that they do seal ; and in order to the finding this out, he lays down the way that a Christian hath gather the assurance of his Justification and Salvation; which is thus, He that believeth is justified, and shall be saved: but I believe, therefore I am justified and shall be saved ; I confess if I had been put upon a discovery of that which is sealed in the Sacraments, this Syllogism (if I think) would scarce have come into my thoughts, seeing the Seal is Gods (as Mr. Baxter observes) I should have rather looked for one from him, than to have supposed a believer to have been upon the frame of one.

R. B. **T**HIS dispute is so confused, and so much about words that I would not have meddled with it, (let men have made what use of yours they pleased) but only for some matters of greater moment that fall in upon the by, in your handling it. I think your meaning and mine is the same. 1. I not only said, (as you express) that the Seal is Gods, but gave my Reasons to prove a mutual Covenanting. 2. What reason have you why I might not illustrate the matter by this Syllogism ; as well as another. 3. If you will have a Syllogism of Gods making, why did you not tell us when or where you found it ? and let us see as well as you, whence you had it, that we may know God made it. God doth not *nevere Syllogismos* for himself, nor *actu immanente* : if he do, it is only for us *per actum transeuntem* (and then it may be found in his word. But more of that anon. 4. I should think (though for illustration I judged it not unuseful) that it is of no necessity for you or me to talk of any Syllogism at all, in the enquiry after the sealed proposition. If it be but one proposition, we may express it alone ; If more, we may distinctly express them ; rather than that shall breed any difference, I care not whether my Syllogism be mentioned any more. Let us see what yours is.



Mr. Bl. **A**nd such a one I should have looked to have gathered up from the Institution; and thus (I conceive) framed; He to whom I give Christ; to him I give Justification and Salvation. But here I give thee Christ; therefore to thee I give Justification and Salvation.

## §. 63.

Mr. B. 1. **W**hat mean you by gathering it? Do you mean that you will read it there ready formed? If so, shew us the Chapter and Verse? But that must not be expected; for you say anon, that it is something not written that is sealed. Or do you mean that in the Institution, God gives you the materials, and you form it your selves? If so, why blamed you mine, which is of mans forming, but yet as you suppose, the materials so far of God, that the conclusion is *de fide*. To give you the materials of a Syllogism, is not to give you a Syllogism; for the form denominates. I must therefore suppose a Believer yet to be upon the frame of one (as you speak). For I take you to be a Believer; and I finde you here at it very seriously. 2. I confess, (though I have no mind to quarrel with your Syllogism) that I am never the better for the substitution of this in the room of the humane one. I know not the meaning of the new words, (but I will not stand on that, as being I know but a verbal slip) I do not apprehend what use there can be for this Syllogism in this business. 1. It is supposed that every Christian knows that Christ and Remission are given together; and when they know it, what use for syllogizing towards the explication of the use of that Seal? Nay doth not your arguing intimate that the believer is more assured that Christ is given to him, then that pardon is given him? Or else if the former were not *quid novum*, how could it be a *hic medium*? you suppose his doubt to be of pardon and salvation; and the former brought to prove that, whereas I think, few doubt of one, but they doubt of the other; and I think the Sacrament sealeth the gift of Christ, as well as of pardon, as you confess. I see not but you might have laid down as conveniently in this one proposition, all that you say is sealed, *I give thee Christ and Justification and Salvation*. But this is of small moment.

## §. 64.

Mr. Bl. **T**he major here is not sealed; for the Sacrament's seal to the truth of no general Propositions, but they seal with application to particular persons to whom the Elements are dispensed, as Protestant Writers have defended against Papists; and put into the definition of a Sacrament, it seals then that which supplies the place of the minor in this tender, which is Gods gift of Christ. In the Sacrament Christ saith, *This is my body*; he saith *this is my blood*; and *this is given to all that communicate*. Now whether this gift of the body and blood of Christ be Absolutely or Conditionally sealed, will be easily resolved. The outward Elements are given on this condition.

collation that we receive them, that we eat and drink them. we have not Christ  
 sacramentally, till we have taken and eaten and drunk the Elements. we have not  
 Christ in the Sacrament before our Souls hold faith that which answers to this eating  
 and drinking. That which all do not partake of that receive the Sacrament is not Absolu-  
 tely but Conditionally sealed in the Sacrament. None can miss of what which God  
 absolutely grants and absolutely seals. But all do not partake of Christ in the Sacra-  
 ment; therefore he is not Absolutely but Conditionally sealed in the Sacrament.

§. 64.

2. 2. 1. Confusion maketh Controversies endless, and gives advantage to  
 mistakes to prevail with the weak Reader. I shall first tell you  
 what I mean by sealing, before we further dispute what is sealed, and how. Some  
 sober men, no way inclined to Anabaptism, do think that we ought not to call  
 the Sacrament *Seals*, as being a thing not to be proved from the word; (for all  
 know, that I am not of their mind. Yet I think it is a Metaphor, and to make  
 it the subject of tedious disputations, and lay too great stress upon a Metaphori-  
 cal notion, is the way not to edify, but to lose our selves. I am not so well  
 skilled in Law as to be very confident, or to pretend to any great exactness in  
 these matters: but I conceive that in general, a Seal is an Appropriative sign,  
 when it is set upon things, as Goods, Cartels, &c. it signifies them to be ours;  
 when they are applied to Instruments in writing, they have the common end  
 of a Seal, 1. a special end. The common end is to signify by a special mark our  
 owning of that writing or Instrument to which it is annexed. The special end  
 is according to the nature and use of the Instruments viz. 1. Some Instruments  
 directed to a Community, or indefinitely to any whom it may concern. 2.  
 Some to particular persons, or some few Individuals. Both of them are, 1. ei-  
 ther *Modi* or *De*. 2. Or obligatory Constitutions or acknowledgments *de*  
*Debitis*. The former are either 1. Doctrinal, and so a man may give it under  
 his hand and seal that he owns such or such a Doctrine, or confession of Faith,  
 or form prescribed by him as Teacher to his Scholars or Hearers, &c. 2. Or  
 Historical, and so a man may give it under his hand and Seal, that such a person  
 is thus or thus qualified; or did this or that act, or suffered loss, pain, &c.  
 2. The Constitutions *de Debitis*, are 1. *De Debitis officii*, the Constitution of  
 Dutie. 1. By equals upon voluntary obligation by contract (which concerneth  
 not our business). 2. By Superiors to their Subjects or Inferiors, which is either  
 a Law to any or to some Community: Or else a Precept to some particulars.  
 And so Sovereigns may give out Laws, and Proclamations under their hand and  
 Seal: and Justices and Inferior Magistrates may seal their Precepts and War-  
 rants, and Orders, &c. 2. Or they are *de Debitis beneficii*; Constituted 1. by a  
 Legislator or Rector as such, 2. by a Proprietary or Owner or Lord, as such.  
 1. The former is either Absolute, as the Collation of some honors may be, and  
 some acts of pardon, and the Divisions of Inheritances, as among the Israelites  
 at their first possessing *Canaan*: Or they are Conditional; And the Condition  
 is either pure Acceptance (which is so naturally requisite, that it is usually sup-  
 posed, and not expressed, and such Collations go commonly under the name of  
 Abshire and Pure Donations, though indeed they are not). Or else some requi-  
 site service or moral action, which may properly make the Benefit to be *Premium*,

a Reward. All these being sealed, the Seal does oblige the Renters or Owner, because the Instrument is obligatory, if it be for future conveyance. If a present Concession, then the Seal does confirm the Renters Right, against any that may hereafter question it. The like may be said of Acknowledgments, as of Constitutions: The Subject may acknowledge his Subjection and Seal it; the Scipulator may cause the Promisor to acknowledge Duty or Debt, and to Seal it: So for Acknowledgments of Debts discharged, Rewards received, Conditions performed, &c. 3. The like may be said of *Debris Passa*, when Penal Laws are sealed; and of Commissions and Warrants for execution; but this less concerns our tale.

So that the use of a Seal as such, is but to testify in a special manner that the Thing or Instrument is really ours, or that we own it: and so as *Amos* saith, so be *Testimonium Secundarium*, added to the Primary Testimony of the Covenant or other Instrument. But the special end of the Seal ariseth from the nature and use of the Instrument sealed, and not from the nature of a Seal as such.

My opinion now upon the present Controversie, I give you in these Conclusions.

Concl. 1. Taking the word as strictly as we use to do in English, the Sacraments are not properly Seals, but Metaphorically, but taking the word *Stylus* more largely, as it signifieth any instituted sign for testimony of ones owning the Instrument; Revealing; Promising; Exhibiting, &c. so they may be called Seals.

2. The Sacraments are not to be applied to universal or indefinite subjects; but to particulars: Indeed they cannot be entire Sacraments, without particular Application; that is, either to that particular Congregation, or a particular person; and still the Respective Application must be personal.

3. Therefore not under universals, or particulars, or indefinite Enunciations are to be used by the Administrator, but singulars also.

4. Yet I conceive that as the Universal Enunciation is first to be expressed, so it is that universal that is sealed, though with application to singular persons; it being not a Collective, but a Distributive Universal; and not Distributive only in *Genera singularia*, but in *singula Genera*: and therefore may be applied *ad singula Genera*.

5. I conceive that God may be said to Seal first the truth of the History of Christs death and bloodshed; and also the Truth of the Doctrine of the Gospel, that this Blood was shed as a Ransom for sinners; and that it was for our sins that he dyed.

6. And this *quoad institutionem Sacramentorum*, may be said to be intended to the universal Church; but *quoad executionem*, & *usualem applicationem*, it is directed still to singulars.

7. I conceive also that in the Ministerial act of offering, and saying, Take, Eat, Drink, Christ may be said to Seal this Precept, whereby he hath made it the duty of many, to Take or Accept an offered Saviour with his benefits; on the Offerers terms.

8. Thus far there is no question but he sealed to Hypocrites, as well as to true Believers.

9. Concerning the Promise or Testament, we must yet distinctly consider, 1. the Promise it self which goes first. 2. the sealing of this Promise, which is

next, 3. the Delivery or Application by offer which is next, 4. the Reception or Acceptance of the thing offered, which is next, 5. the actual efficacy of the Promise in Constituting the Right of the Receiver in the Benefit, which is next, 6. the immutual obligation of each Party to fulfill the remainder of the Covenant for the future, which is the last.

10. That Seal which properly confirms the Gospel to be true, is miracles and other gifts of the Holy Ghost; but the Sacraments, though they may do much also so far as they are continued public Commemorations, and so an excellent way of Testimony, yet are they especially Applicatory signs for renewing clear apprehensions, helping memorie, assisting in our Application of the general Promise, resolving our Wills, exciting our affections to a more lively sense of Christs Love, and our sin and Duty, &c. and actually to help us in the Praises of the Redeemer by so solemn and sensible a Commemoration of his Redemption of us.

11. Ministers are Christs Officers in Explication and Application of his Laws and Covenants.

12. Their Application or Explication is no Addition to the sense; nor any making of a new Law or Covenant. Therefore when God saith, *whoever will believe, shall have Christ and Life*; and the Minister saith, *If thou A. B. wilt believe, thou shalt have Christ and Life*; The Minister addeth not to the Promise; but applyeth it according to its proper sense; seeing a universal Enunciation absolutely so called, may be distributed in *singula generum* though a *Universal secundum quid* may be only distributed into *Species* or *genera singulorum*.

13. And therefore to seal to that singular Enunciation, is no more then to seal to the Universal; but much less, if it were to that alone.

14. It is Gods Legal Deed of Gift, or Promise written in Scripture, or otherwise expressed, to which the Sacrament is a Seal; and consequently to that singular enunciation, which is but part of the same Promise; and that as it is contained in the universal: but not as it is a thing distinct from the universal Promise, or as supposed to adde to it, or contain more, for sense, in it; nor to the Application of the Minister, as such.

15. But for the right understanding of this, we must explain this word, *to Seal to*, which is of several significations: 1. It is one thing to *seal to* a thing as the *Testimonium primum*, to which the Seal is the *Testimonium secundarium*. So the Instrument is *sealed to*.

2. It is another thing to *seal to* a thing as the *subiectum materiale signatum*: so the matter contained in that Instrument is *sealed to*.

3. It is another thing to *seal to* a thing as the *finis cuius ultimatus*: so the good which the partie ultimately receives from that Donation, Contract, &c. as its end, is *sealed to*.

4. And its another thing to *seal to* a thing as the *finis cuius proximus, vel propius*: and so to our Right to Christ, our Remission, Justification, Adoption, &c. are *sealed to*.

5. And its yet another thing to *seal to* a person as the *finis cui*: and so God *seals to* us, the forementioned Covenant, &c. I mean that according to its several respects to these things; the words *seal to* hath several significations.

Now the application, the Right delivered, &c. may be said to be *sealed to*, as the *finis proximus huius*: for it is sealed that it may be delivered and applied for conveying Right: but these are not sealed to as the *subiectum signatum*: that is the Promise or Grant itself; whereby Right is conveyed.

16. The Sacraments are not only Seals to the Grant or Promise, but furthermore are Exhibiting or Conferring signs, in subserviencie to the Promise ; as Instruments to solemnize the Collation of Christ and his Benefits. And this seems to be a far more remarkable end of them, then proper sealing : For Sacraments are such kind of signs , as those in the solemnization of marriage, in giving hands, putting on a ring, expressing Consent ; &c. Or as the Crowning of a King, or the lifting a Souldier : or as a twig, a turf, or a Key in giving possession. So that the main use followeth the meer sealing.

17. As Gods Universal Grant of Christ and pardon is but Conditional ( in form or sense ) to which the Sacrament sealeth ; so the minister that distributeth the Universal to singulars, must do it but Conditionally, *If thou A. B. wilt Believe, thou shalt have Christ and Life* : So that still it is no Absolute but a Conditional Promise or Grant that is sealed.

18. This Conditional Promise is sealed Absolutely and actually ; for were it sealed only Conditionally, then it were not Actually sealed at all, till the Condition is fulfilled : but the sense would run thus, *This Action shall be my Seal, when you believe, or perform some other Condition*. But I conceive God sealeth Actually, and therefore Absolutely, before men truly or really believe, when a Minister on his Command and by his Commission doth it.

19. Yet though God Seal the Conditional Promise Absolutely to such as profess to receive it ; that is, though he hereby attest that he owns that Promise as his Act or Deed ; yet doth he not either Exhibit or Convey Right to Christ and his Benefits, nor yet oblige himself for the future, Absolutely, but Conditionally only. For in this Conveyance and Obligation the Grant or Covenant is the principal Instrument, and the sign the less principal ; and both to the same use ; and therefore the latter cannot Absolutely Convey, or Oblige the Promiser, unless the first do it absolutely too.

20. God may therefore seal his Promise, and thereupon offer Christ and Life to men that pretended a willingness to Receive it, and yet not actually convey Right to Christ and Life, nor Actually oblige himself to pardon or save the sinner, because the partie may refuse the offer, either refusing Sacrament and all, or only Refusing in heart the benefit offered, at least as such and on the terms that its offered on, and on which only it may be had. And so when the sealing use is past, the Sacrament may lose its Conveying and obliging force ( so far as we may say God obligeth himself ) for want of true Reception : and thus it doth with all unsound Believers.

I desire the Reader, according to this explanation to understand that, which I wrote against Mr. Tombes in my book of Baptism, about the Sacraments sealing to the ungodly.

Having said thus much for the opening of my opinion, and the avoiding of Confusion, I return to Mr. Blakes words. And 1. where he saith, *The major is not sealed ; for the Sacraments seal not to the truth of any general propositions ; but they seal with application to particular persons* : I Reply, They seal no doubt with respect to particular persons ; but that they may not seal both the general Promise and the singular as comprized in it, to that particular person ; I hear not yet proved, viz. *q. d. Having promised Christ and Life to every one that will Accept him, lest thou shouldst stagger at this my Promise, I own it by this Seal*. 2. Where he saith, *It seals that which supplies the place of the minor ; viz. I give thee Christ* : I Reply, 1. Its true ; because this is no addition to the general Grant, but part



of its proper sense : For he that saith, *I give it to all Believers*, saith in sense, *I give it to thee if thou be a Believer*. Otherwise God saileth not to what he promiseth not : and were not the singular Enunciation comprehended in the sense of the Universal, you could never prove that the singular is sealed. 2. But what is the meaning of your Minor, which you say is sealed ? Is it an Absolute and simple Proposition or Enunciation, as you express it ? Or is it a Conditional one ? Do you mean, *I will give thee Christ on Condition that thou Accept him as offered* : or, *I will give him Absolutely* : And by giving, do you mean proper effectual giving which conveys Right : or only an offer which conveys not Right till it be Accepted on the terms on which its offered ? If you mean by gift, a meer offer, then it may be sealed Absolutely ; for God doth Absolutely offer, where he doth but Conditionally Give. He doth not say, *I will offer you Christ, on condition you will take him* ; for he offereth him whether men Accept him or not. If you mean a full gift, and mean the Enunciation to be Absolute, then that man shall certainly have Christ and Life, whether he accept him or not ; or at least, accepting is no Condition. And then all that God so saileth to, shall be saved. Nor will it help you to say, that he seals this Absolute Promise but Conditionally : for however, the man must needs be saved by such a Gift or Promise if self, though it were never sealed at all. If you mean (as I suppose you do) *I give thee Christ to be thine, on condition that thou Accept him as offered* ; then 1. Why did you express a Conditional Gift, in Absolute terms, leaving out the Condition ? 2. Why then are you so loth to yield that this Conditional Grant is Absolutely sealed, that is, owned by an express sign ; As long as the Grant is but Conditional, you and the sign it self doth Exhibit or Convey but Conditionally ; what danger to say that it saileth Absolutely ? Is there not more inconvenience in saying that both the Grant is Conditional, and yet also that it is but Conditionally sealed ?

3. You adde, *The outward Elements are given on this Condition, that we receive them, that we eat and drink them* : Reply, I never gave them but on a higher Condition, viz. *If you will take Christ offered, take this which signifies, &c.* And I think Christ never gave them but on condition, that men Accept him as well as the sign ; though when they performed not what they pretend to do, he doth not suspend his act of Tradition : And in such a case it is a Delivering, but not a proper Giving. And I do not think that you use your selves to give the Sacramental signs meerly on condition that men will Take, and Eat, and Drink them : As you charge a further Condition on them, so I conjecture that if they should profess no more, then so to Take the signs, you would not deliver them.

Next you argue thus, *That which all do not partake of that receive the Sacraments, is not Absolutely, but Conditionally sealed in the Sacrament. But all do not partake of Christ in the Sacrament ; therefore he is not Absolutely, but Conditionally sealed* : Reply, 1. What if I should grant all this ? what is it to our present question ? to *Seal Christ*, is somewhat an uncouth phrase. It is either the Grant or Promise of Christ that you mean, which Gives Christ : or it is the *Jus* so Given : (For Christ himself in substance is not Given by the Covenant, otherwise then by giving us Right to him.) If you mean it of Right to Christ, then this is the *Terminus proximus exhibitionis*, and the more remote end of sealing ; whereas our Question was of the subject sealed, and not of the end of sealing. And therefore you should not have thought that you conclude the Question, when

when you speak only to another question. But if by *sealing Christ*, you mean only sealing the Promise or Grant of Christ and Life in him; then 2. I deny your major proposition. If you had said only, *That which all do not partake of that receive the Sacrament, is not absolutely Given*; I should easily have granted it; for it is Given on condition of Receiving: and even a sealed Grant may be uneffectual to Conveyance, through the interposition of the Dissent and Rejection of him that should receive. But you adde for the confirmation of the major, *None can miss of that which God Absolutely Granteth, and Absolutely sealeth*; Reply, 1. But what is this to your major? was there any mention of *Absolute Granting*? This is somewhat a large Addition. 2. And what is this to the question between you and me? You know and acknowledge, that I say, It is the Conditional Grant that is Absolutely sealed: why then do you dispute against Absolute Granting and Sealing? This is loss of time to the best of your Readers; and for the worst, it may make them think my opinion is clean contrary to my own profession.

## §. 65.

Mr. Bl. **O**R in case the Soul frame any Argumentation, I suppose it is to be conceived to this purpose; If God give me Christ, he will give me Justification and Salvation by Christ; but God gives me Christ; therefore he will give me Justification and Salvation. The major is supposed not sealed: the minor is there sealed: The Elements being tendered by the Minister in Gods Hand, and received with my hands, I am confirmed that God gives Christ to my Faith: And the minor being sealed, the conclusion eo nomine is sealed. The proof of any proposition in a Syllogism, is in order to the proof of the Conclusion; and so the sealing of any proposition is in order to the sealing of the Conclusion; which indeed Mr. Baxter grants; where he says that the Proposition that God sealeth to runs thus, If thou do believe, I do pardon thee, and will save thee: Yet several passages in that Discourse, are I confess beyond my weak apprehension.

## §. 65:

R. B. 1. **T**O your Argument there needs no more to be said then is said to the former. When God hath in one Deed of Gift bestowed on us Christ and Life, Remission, Justification, Adoption, &c. (1 Joh. 5. 10, 11, 12. Joh. 1. 11, 12.) it must be in case of great ignorance that the person that knows that God giveth him Christ, must yet be constrained by after arguings to acknowledge that he giveth him Justification. And how this argument tends to explain the nature of Sacramental sealing, I neither know, nor see any thing here to help me to know. If you will suppose such an Argument as this used for Application, I would not stick to yield it useful; What God doth by his Testament give to all men, on condition they will Accept it, that he gives to me on condition I will Accept it. But he gives Christ and Life in him, to all men if they will Accept it; therefore to me: (Or if you will say, to all that hear the Gospel.) Though the use of such an Argument is more for lively Application, then confirmation of the Truth of the Grant.

2. Your supposition that your minor is sealed, and not your major, hath enough said to it.

3. The Sacraments may confirme your faith in Christ as given to you, otherwise then by sealing, viz. as they are signs for Remembrance, Excitation to sense and lively apprehensions of Gods Donation, and as they are signs instrumental in sole Conveyance of the benefit Given, as a twig and a tursle, and a Key in giving possession, and the words and actions of matrimonial solemnization or Contract.

4. It is new Logick to my understanding, that *the minor being sealed, the Conclusion eo nomine is sealed* : The minor of many an Argument may be true, and the conclusion false. And therefore when the case so falls out, that both minor and conclusion are true, or sealed, it is not *eo nomine*, because the minor is true, that the Conclusion is so, (or is sealed, *eo nomine* because the minor is so) but because both major and minor are so, and not then neither, but upon supposition that the Syllogism be sound.

5. But to prove this, you say, *the proof of any Proposition in a Syllogism, is in order to the proof of the Conclusion* : and so *the sealing of any Proposition is in order to the sealing of the Conclusion* : Reply ; The first is true. 1. But what is this to the matter ? Is it all one to *prove it* and to *be in order to prove it*, to *seal it* and to *be in order to the sealing of it* ? Is the Conclusion proved on the proof of one Proposition ? No : therefore according to your own arguing, neither is it sealed by the sealing of one Proposition. 2. That the sealing of one Proposition is in order to the sealing of the Conclusion, I deny. 1. It may be a single Proposition that is sealed, not standing as part of a Syllogism : as this, *I Give Christ and Life in him to you all that will. Accept him.* 2. If it be supposed part of a Syllogism, it is enough sometime that the Conclusion be cleared or confirmed, or we enabled infallibly to gather it, by the sealing of one Proposition : but it is not necessary that it be the very sealing of the Conclusion, to which the sealing of that Proposition doth tend. When a Landlord hath sealed a Lease to his Tenant, he hath sealed this Proposition, *If A. B. well and truly pay such Rents, he shall quietly enjoy such Lands* : suppose the minor to be, *But A. B. doth or will well and truly pay such Rents* : suppose this minor Proposition either false or uncertain, will you lay then that the sealing of the major was in order to the sealing of the Conclusion ? No : the Conclusion is Absolute, *therefore A. B. shall enjoy such Lands* : but the Proposition sealed is Conditional. It is enough that it secure his Right, if he pay his Rent, and that it enable him infallibly so to conclude, while he performs the conditions, though it tend not at all to seal the Conclusion. We seldom use seals to Syllogisms : and not to Conclusions as such, or *eo nomine*, because a major or minor Proposition is proved : though the thing sealed may be to other uses made part of a Syllogism.

Yet I grant that where the Syllogism is such as that one of the Propositions doth morally contain the Conclusion in sense, though not in terms, there the conclusion is sealed when that one Proposition is sealed : because it is the sense and not meer terms that are sealed ; and undoubted naturals are presupposed in moralitie, and therefore the sealing of one is the sealing of both : For example, if you argue either from a Synonimal term, or from the thing as Defined to the thing as named, or from the *Genus* to the *Species*, or from the *Species* to the Individual ; thus, *succinum corroborat cerebrum : At Amburum, vel electrum est succinum* : therefore *Amburum vel electrum corroborat cerebrum* : or thus, *Privatio*

*vilus*.

*visus est natura malum. Cecitas est Privatio visus: therefore, Cecitas est natura malum.* Or thus, *God made every creature: Man is a creature: therefore God made man.* Or thus, *All men on earth are sinners. I am a man on earth: therefore I am a sinner.* In all these, if you seal the major proposition, or affirm it true, you do indeed; though not in terms, affirm or seal the conclusion morally. The confession that you say I make, reacheth no higher. But observe that its only morally that I say you may be said to say or seal the conclusion; because unquestionable naturals are presupposed in Morals and Legals.

## §. 66.

Mr. Bl. **H**E that Believeth is Justified and shall be saved; is his major Proposition. This he saith is sealed unquestionably: when indeed I have ever thought, and yet think, that it is not at all sealed. Sacraments seal not to the truth of any general Proposition, but with particular application as they are dispensed, so they seal; but they are applied particularly, Take, Eat, &c. This Mr. Baxter seeth pag. 69. and therefore in that absolute universal Proposition, he finds a particular Conditional Promise, to which he saith God sealeth: If thou believe, I do pardon thee and will save thee.

## §. 66.

R. B. **A**LL this is answered sufficiently already. Only observe that by *shall be saved*, and *I will save thee*, I mean but *shall have, or I will give thee present Right to salvation*; For the continuance of that Right, hath more then Faith for its condition.

## §. 67.

Mr. Bl. **T**HAT it sealeth not to the truth of the minor Proposition, But I believe, (he says) is beyond dispute, giving in his reasons. It should seal then to that which is not written; for no scripture saith, that I do believe; so certainly Sacraments do seal; they seal to that which is not directly written, they seal with particular application, but the man to whom they are applied hath not his name in scripture written; they seal to an individual person, upon the warrants of a general Promise: though I do not say that Proposition is sealed; yet me thinks this reason is scarce cogent.

## §. 67.

R. B. **Y**OU deny not my assertion, but argue against the reason of it; as before by telling us what you thought, so here by affirming the contrary certain, you attempt the confutation of mine. To your instance I give these two returns 1. It is equivocation, when our question is of sealing to a thing as the *subjeſtum obſignatum*, for to instance in sealing to a person as the *ſubjunctum*.

The seal, that is to application as an end, not to application as the subject sealed.  
 2. But if you suppose not the person as the end of application, but as the party expressed in the Promise which is sealed, when I say, If you can prove that the universal Proposition doth not in sense contain the singulars, so that this singular, *If thou believe thou shalt be saved*, be not in Moral Law sense contained in this universal, *All that believe shall be saved*, (the Law supposing them all to be men and sinners) then I will prove, that God doth not properly seal to the singulars; But till then I suspend.

## S. 68.

Mr. Bl. **MR** Baxter says, *The great question is, whether they seal to the Conclusion, as they do to the major Proposition? To which he answers, No, directly and properly it doth not. If the Proposition seems directly to prove the Conclusion, then that which directly confirms any Proposition in a rightly formed Syllogism, confirms the Conclusion. If the Conclusion be not sealed, then no Proposition is sealed, or else the Syllogism is ill-framed.*

## S. 68.

R. B. **T** This is too new Doctrine to be received without one word of proof. Doth he that sealeth the major of this following Syllogism, seal the Conclusion? *All that truly Receive Christ, are the Sons of God, and shall be saved. Judas did truly receive Christ; therefore Judas was the Son of God, and shall be saved.* I think both Premises must be true, before the Conclusion will thence be proved true. And it is not sealed by God, when it is false.

## S. 69.

Mr. Bl. **R** Reasons are given. This Conclusion is nowhere written in Scripture, and therefore is not properly the object of Faith; whereas the seals are for the confirmation of our Faith; To which I say, It is written Virtually, though not expressly. That I shall rise in Judgement is nowhere written, yet it is of Faith that I shall rise; and when I have concluded Faith in my heart, as well as Reason in my Soul, knowing my self to be a Believer as I know my self to be a man, I may as well conclude that I shall rise to Life, as that I shall rise to Judgement.

## S. 69.

R. B. 1. **W**hen you oppose *Virtually to Express*, you seem by Virtually to mean in sense, though not in terms. If so, then your Syllogism is tautological. But take it in what sense you will in any propriety, and I deny that it is Virtually written in Scripture, that you or I do Believe, or yet that you or I are Justified and shall be saved. Yet I confess that some Conclusions may be said to be *Interpretative vel secundum loquutionem moralem* in Scripture, when but one of the premises is there;



there: but that is when the other is presupposed as being as certain: but of this more anon, where you speak of this subject more largely.

2. To your instance, I say, It is by Faith and natural knowledge mixt that you conclude you shall rise again. The Conclusion participateth of both Premises, as to the ground of its certainty. That it doth *sequi*, is a right gathered Conclusion, is known only by Reason, and not by Faith: that it is true, is known partly by Reason, and partly by Faith, when the Premises belong to both. Yet though in strict sense, it be thus mixt, in our ordinary discourse we must denominate it from one of the Premises, and usually from the more notable, always from the more Debile. Scripture saith, *All men shall rise*; Reason saith, you are a man. Though the Conclusion here partakes of both, yet it is most fitly said to be *de fide*, both because Scripture intendeth each particular man in the Universal; and because it is supposed as known to all, that they are men; and therefore the other part is it that resolveth the doubt, and is the notable and more debile part.

Its I know undoubted with you, that *conclusio sequitur partem debiliorem*. Now though Gods Word in it self is most infallible, yet in respect of the evidence to us, it is generally acknowledged that it is far short of natural principles, and objects of sense, in so much that men have taken it for granted, that the objects of faith are not evident (of which I will not now stand to speak what I think, but touch it anon). Therefore it being more evident that you are a man, then it is that all men shall rise, it is fittest to say the Conclusion is *de fide* as the more debile part. But can we say so of the present Conclusion in question? Have you a fuller evidence that you are a sincere Believer, then you have that, All sincere Believers are justified? I have not for my part: But it seems by your following words that you have, or suppose others to have, to which I say 3. If you have as evidently concluded that Faith is in your heart, (saying Faith) as that Reason is in your Soul, & know your self to be a Believer as evidently as you know your self to be a man, then your Conclusion may be denominated to be *de fide*, as a *parte debiliore*. But if this be not your case, it is most fit (for all the mixt interest of the Premises) to say that it is not *de fide*, but from the knowledge of your sincerity in the Faith, as a *parte debiliore*. And if it be your case indeed, you are the happiest man that ever I yet spake with. But I know that no man ordinarily can have such evidence of his sincerity; yet because I will not speak of you or others by my self, nor judge others hearts to be as bad as my own, or as all those that I have conversed with, we will if you please thus comprimize the difference: All those whose evidence of sincerity is as clear as the evidence of their Reason and manhood, yea or more then Scripture evidence, so that Gods Testimony is *part debiliore* in the Syllogism; these shall take the Conclusion, *that they are justified*, to be *de fide*: and all the rest shall take the Conclusion to be not *de fide*, but from the knowledge of themselves: and then let the issue shew whether more will be of your mind or of mine. I think this a fair Agreement.

Mr. Bl. **O**therwise (saith he) every man rightly Receiving the Seals, must needs certainly be justified and saved. I see no danger in yielding this Conclusion; every man rightly receiving and improving the seals, must be saved and

and Justified. He that rightly receives the seals, receives Christ in the seals, and receiving Christ, he receives salvation. So he that rightly hears. Hear and your Souls shall live. 1sa. 55. So he that rightly prays. Whosoever calls on the name of the Lord shall be saved. Rom. 10.

## §. 70.

A. B. 1. **B**Y Rightly, I meant, having Right to it, and that only in *foro Ecclesie*, and not *Reffè*. But I confess I should have plainlier expressed my meaning. 2. Whether you here contradict not your Doctrine of Baptismal Faith, where you suppose Justifying Faith to be the thing promised by us in Baptism, and therefore not prerequisite in it, I leave you to judge; and resolve as by your explication.

## §. 71.

Mr. Bl. **A**ND no man can groundedly administer the Sacrament to any but himself, because he can be certain of no mans Justification and Salvation; Upon the same terms that he knows any man may be saved, upon the same he may give him the Sacrament sealing this salvation. This argument as we heard before, is Bellarmines, and concludes indeed against Absolute seals in the Sacrament, but not against Conditional sealing, as is confessed by Protestant Divines.

## §. 71.

A. B. 1. **I** know it not to be true of any man that he shall be saved: therefore I may not seal it to any, by your Concession. God-Seals to no falsehood; I know not whether it be true or false that *A. B. shall be saved*. Yet it is on some of the Opposers principles that I now argue.

2. I desire you not to answer it as *Bellarmines* argument, but as mine, seeing you choose me to deal with. 3. The Argument makes as much against my asserting the Truth of your Conclusion, as the sealing it: so that let your sealing be Conditional or none at all, I may not so much as affirm to any man whose heart I know not, the Conclusion which you say I must seal. The Conclusion is Absolute, *Thou A. B. art justified and shalt be saved*; though the Major Proposition, or Universal Grant be conditional. Now if you will Seal this Absolute Conclusion conditionally, then 1. you will sin in the bare affirming it a true Conclusion, before you seal it, if you go but so far. 2. What is the Condition that you mean? I suppose true Faith. But if so, then where there is not true Faith, there you do not Actually seal: For a Conditional sealing, is not Actual sealing till the condition be performed; for the condition not performed suspends the act. And then you have mistaken in thinking that the Covenant is sealed actually to the unregenerate or ungodly. But if you mean any thing short of true Faith, how can you on that condition seal to any man, that he is justified, and shall be saved. I do therefore rather choose to say, *If thou Believe thou shalt* be

be saved : and thus, as contained in the general Grant, I absolutely seal ; then to say, Thou shalt be saved, and this I seal if thou Believe. Though I say again, I make a small matter of this, and suppose your meaning and mine is the same, for all these words.

4. Where you say, It concludes an Absolute sealing ; I say, No, if it be but to a Conditional Grant, and if Absolute Exhibition or Collation be not added to absolute sealing.

## S. 72.

Mr. B. **M**R Baxter adds, I am sorry to see what advantage many of our most learned Divines have given the Papists here, as, one error draws on many, and leadeth a man into a Labyrinth of Absurdities ; being first mistaken in the nature of Justifying Faith, thinking it consists in a belief of the pardon of my own sins (which is the Conclusion) have therefore thought that this is it which the Sacrament sealeth. And when the Papists alledge that it is nowhere written, that such or such a man is justified ; we answer them that it being written, that He that Believeth is justified, this is equivalent. But Mr. Baxter doubtless knows that many Divines who are out of that error concerning the nature of Justifying Faith, and have learned to distinguish between Faith in the Essence of it and Assurance ; yet are confidently persuaded that the Sacrament seals this Conclusion, knowing that the Sacrament sealeth what the Covenant promiseth to the persons in Covenant, and upon the same terms as the Covenant doth promise it. Now the Covenant promiseth forgiveness of sins (as Mr. Baxter confesses) conditionally, and this to all in Covenant, and this the Sacrament sealeth.

## S. 73.

R. B. 1. **I**F there be any that mistake but in one of those points, when others mistake in them all, those are not the men meant that I speak of. I intended not every man that held your opinion, but only those that held it on the ground and with the worse consequent or defence which I expressed. 2. I shall know whom you mean, when I see the Authors and place in them cited. 3. I think most of our great transmarine Divines who write of it against the Papists, do own that which you acknowledge an error ; and what advantage that will give the Papists, who are so ready to take a Confutation of one Doctrine of the Protestants for a Confutation of all, you may easily conjecture. 4. This Conclusion many confess sealed, If thou A. B. do believe, thou shalt be saved ; but not this Conclusion, Thou A. B. shalt be saved. 5. I have shewed you that it is one thing to seal to the Promise for form and matter, and another thing to seal to the persons Right to the thing promised. 1 his actual Right is but the end, which is not obtained, till Delivered or offered ; Reception and actual Collation go before ; and then is not the *subjectum obsequatum*. Your argument I conceive doth nothing for your cause, yea is wholly for mine. Your Conclusion is, therefore this the Sacrament sealeth ; what is this ? why Forgiveness of sins conditionally, and this to all in Covenant. Here I, you seem to yield that it is not the Absolute but Conditional Promise which is sealed, which is the main thing that I stood on : 2. You seem to apply the word Conditionally to forgiveness, and not

to sealing : and so to confess that the sealing is actual ; and if actual, then not merely conditional. For to say I conditionally seal, is to say, I shall be no seal, till the performance of the Condition. But you seem to confess it a seal before of Conditional forgiveness. 3. You seem to acknowledge the general Promise sealed, though with application to particular persons.

## §. 73.

Mr. Bl. **A**nd as it is an error to hold, that to believe my sins are forgiven, is of the nature or essence of Faith, as though none did believe but those that had attained such assurance, (true Faith hath assurance in pursuit only, sometimes, and not always in possession.) So on the other hand it is a mistake to say, that it is no work of Faith. The Apostle calls it the full assurance of Faith, Heb. 10. 22. and describeth Faith to be the substance of things hoped for ; Faith realizeth salvation which we have in hope to the Soul. A Description of Faith (saith Dr. Amesius out of a Schoolman) by one of the most eminent acts that it produceth ; therefore I take that to be a good answer that is here charged with error, that when it is written, He that Believeth is justified, it is equivalent, as though it were such or such a man is justified, in case with assured grounds and infallible Demonstrations he can make it good to his own self that he believeth.

## §. 73.

R. B. 1. **I**f assurance be not of the nature or Essence of Faith, then it is not Faith : for nothing is Faith, but what is of the nature and Essence of Faith : But according to Mr. Bl. assurance is not of the nature or Essence of Faith (for he saith, its an error to hold it) ; therefore according to Mr. Bl. assurance is not Faith. But I suspect by the following words, that by nature and essence, he means the *minimum quod sit*.

2. That which is but either Pursued or Possessed by Faith, is not Faith it self, (for nothing is the Pursuer and Pursued, the Possessor and Possessed ; as to the same part : nor will Mr. Bl. I conjecture, say, that a less degree of Faith possesseth a greater) but according to Mr. Bl. assurance is but pursued or possessed by Faith ; therefore is not Faith.

3. I know none that denyeth Assurance to be a Work of Faith, which Mr. Bl. here saith is a mistake to say, Love and Obedience are works of Faith, but not Faith it self.

4. I must have better proof before I can believe that it is Assurance of our own sincerity, or actual justification, which the Apostle calls The full assurance of Faith, Heb. 10. 22. Though how far this may concur, I now enquire not.

5. And as hardly can I discern assurance of our sincerity, in the description of Faith, Heb. 11. 1. Unless you mean that hope is part of Faith, and assurance the same with hope ; both which need more proof. Hope may be without assurance : and when it is joyned with it, yet it is not the same thing. Only such assurance is a singular help to the exercise of Hope.

6. Its true that Faith may be said, as you speak, to Realize salvation to the Soul ; that is, when the Soul doubteth whether there be indeed such a Glory, and

and Salvation to be expected and enjoyed by Believers, as Christ hath promised; here Faith apprehendeth it as Real or Certain, and so resolves the doubt: But when the doubt is only whether I be a true Believer, Faith resolves it not; and when the doubt is, whether this certain Glory and Salvation shall be mine, Faith only cooperates to the resolve of it, by affording us one of the Propositions, but not both, and not wholly the Conclusion.

7. I am of Dr. Ames' mind that it is one of Faiths most eminent acts, by which it is there described: But so think not they that tell us that is none of the Instrumental Justifying act which is there described.

8. This which you took to be a good answer, is that great mistake which hath so hardened the Papists against us; and were it not for this point, I should not have desired much to have said any thing to you of the rest, (about Conditional sealing) as being confident that we mean the same thing in the main.

9. You forsake them that use to give this answer, when you confine it to those only that *wish assured grounds and infallible demonstrations can make it good to themselves that they Believe, i. e. savingly.* I doubt that answer then will hold but to very few, if you mean by *Assured grounds, &c.* such as they are actually assured are good and demonstrative.

10. Demonstrations may be infallible, and yet not known to be such to the person: but I suppose that by the word *Demonstration*, you intend that the parties discern it to be an infallible Demonstration: which sure intimates a very high kind of certainty.

11. Yet even in that case, I deny that the general Premise, in the major, is equivalent to the Conclusion, *I am justified and shall be saved*; though I should acknowledge that the Conclusion may be said to be *de fide*, in that the Major hath the predominant Interest in the Conclusion, if so be that the man have better evidence of his sincerity, then of the Truth of the Promise.

## S. 74.

Mr. Bl. **B**UT this is said to be a gross mistake, and thus proved, as though the Major Proposition alone were equivalent to the Conclusion: But here being in our Syllogism, both a Major and a Minor, there is added further, or as if the Conclusion must or can be merely *Credenda*, a proper object of Faith, when but one of the Propositions is of Faith, the other of sense and knowledge: Here the Major is confessed to be of Faith; but the Minor, I sincerely Believe, is affirmed to be known by inward sense and self-reflexion. Here I must enter my dissent, that a Conclusion may be *Credenda*, an object of Faith, when but one of the Propositions is of Faith, and the other of sense and knowledge: yea that it will hold in matters of Faith both fundamental and superstructure.

## S. 74.

RE. B. I. IT was not this according to your limitations that was said to be a gross mistake; but as applied to ordinary Believers, though my reasons make against both,



2. You deal more easily to your self, than fairly with me, in your entred Dissent. 1. I said *merely Credenda*, as confessing it is partly of Faith, and partly of knowledge, as the Premises are : and you leave out *merely*, and put in *Credenda* alone, as if I denyed it to participate of Faith. 2. I denyed it therefore to be a proper object of Faith; that is, a *merely Credendum* or Divine Testimony ; acknowledging that it may be *participative* and partially, and is properly called an Object of Faith ; and you leave out *properly*, and only affirm it an *Object of Faith*, of what sort soever, in general.

3. I have answered this sufficiently, in telling you my opinion : i. e. The Conclusion still partakes of the nature of both Premises : and therefore when one is *de fide*, and the other *naturaliter revelatum vel cognitum*, there the Conclusion, is not purely either supernatural or natural, *de fide*, or *ex cognitione naturalis* ; but mixt of both. That its truly a Conclusion, following those Premises, is known only by Rational discourse, and is not *de fide* : but that it is a true Proposition, is known partly naturally, partly by supernatural Revelation ( which is that we mean, when we say it is *de fide* ). But because it is fittest in our common speech to give this Conclusion a simple and not a compound Denomination (for brevity sake) therefore we may well denominate it from one of the Propositions, and that must alwaies be *a parte debiliore* : And therefore when it is *principally naturaliter nota* that make one proposition or sensible thing, or what ever that is more evident then the truth of the Proposition which is of Divine Testimony, there it is fittest to say, The Conclusion is *de fide*, or of supernatural Revelation ; As when the one Proposition is that *there is a God*, or *I am a man*, or *God is Great*, or *Good*, or *True*. But when the other Proposition is less evident then that which is of Divine Revelation, then it is fittest to say, that the Conclusion is such as that Proposition is, and not properly *de fide*. For the Conclusion being the joyn't issue of both Premises as its parents or true Causes, it cannot be more noble then the more ignoble of them. This explication of my opinion is it that I referre you to as the substance of my answer to all that follows.

## S. 75.

Mr. Bl. **W**hen Fisher the Jesuite told Dr. Featley that it was solid Divinity, that a Conclusion *de fide* must necessarily be inferred out of two Propositions *de fide*, Dr. Goad (being present as Dr. Feateleys Assistant) interposed in these words, I will maintain the contrary against you or any other : That a Conclusion may be *de fide*, although both Propositions be not *de fide* ; but one of them otherwise evidently and infallibly true by the light of Reason or experience ; giving instance in this Conclusion, *Christus est risibilis*, which he said and truly was *de fide*, though both Propositions whence it is inferred be not *de fide*. *Omnis homo est risibilis*, is not a Proposition *de fide*, or supernaturally revealed in Scripture ; yet thence the Conclusion follows in this Syllogism. *Omnis homo est risibilis : Christus est homo : therefore Christus est risibilis*, which is a Conclusion *de fide*, affirming that Melchior Canus had judiciously handled and proved this tenent, which he said he could otherwise demonstrate to be infallible: To whom Dr. Featley assents, second Daies dispute, pag. 85. It were easie to frame many such Syllogisms. If an Heretick should affirm that Christ had only a phantastick body in appearance only, how would you prove the contrary but with this Syllogism, He that is truly man, hath a true body, and not a phantastick body only, This is a Position in reason, Christ

is truly a man : this is a Position *de fide* in Scripture, whence follows the Conclusion *de fide*, that Christ hath not a phantastick body ; If we should deny that Christ had a reasonable soul, affirming that his body was informed by the *Dætie* instead of a Soul, must it not be thus proved : Every true man hath a reasonable Soul : Christ is a true man, and therefore Christ hath a reasonable Soul. The Circle that ruleth over the Nations of the earth, and is seated on seven hills, is the seat of the Beast. This is a Scripture Proposition : But that Rome hath ruled over the Nations of the Earth, and was seated on 7 hills, we know by History and Geography : Whence the Conclusion follows, that Rome is the seat of the Beast. Abundance of these may be framed, where the Proposition opposite to the Conclusion, is either an Heresy or at least an error in Faith. The Conclusion is of Faith. Disputing against the Obsequitarians and Transubstantiation ; to hold up the Orthodox Faith, we are necessitated to make use of maxims of known reason. If they were denied us, the new Crew now start up, that deny all consequences from Scripture, and will have none but Scripture words ; had here a notable advantage. This Argument well followed, would put Mr. Baxter himself to a great loss in some of his Arguments (for which yet I give him thanks) to prove that the Scripture is the word of God.

## §. 75.

A. B. **T**his is fully answered before, even in my last Section. 1. Dr. Good saith but the same that I say : only I distinguish 1. Between that which is purely *de fide*, and that which is only denominated *de fide* as the more debile of the Premises. In the latter sense the Doctors conclusions are *de fide*, in the former not. 2. When a Conclusion is denied to be *de fide*, it may be meant either as a Diminution of its evidence, or as magnifying its evidence above that which is purely *de fide*, or as equaling it thereto. When I say this Conclusion is not *de fide*, A. B. is Justified and shall be saved, I speak it by way of Diminution of its evidence and authority. And I confidently speak it, and doubt not to maintain it. But when I deny this Conclusion to be simply or purely *de fide*, I R. B. shall rise again, I distinguish nothing of the evidence or necessity of it. And when I thus argue, *Omne quod semit & ratiocinatur, est Animal. Ego R. B. sentio & ratiocinor : therefore ego sum Animal* ; though I say that here the Conclusion is not *de fide*, yet I intend thereby to extoll it for evidence above that which is *de fide*. And when I affirm this Conclusion to be *de fide*, I R. B. shall rise again, as denominated *à parte debiliore*, I do speak it in Diminution of its evidence, in comparison of that which is more evident in nature : The Premises are these, *All men shall rise again : I am a man ; therefore I shall rise again* : (supposing we speak of men that dye). If the Major which is *de fide*, were as evident as the Minor, which is not, the Conclusion would be more evident then it is : and if neither were *de fide*, but both known naturally as the Minor is, the Conclusion would not be *de fide*, but would be more evident. This I speak that you may not think that I deny the Certainty, Evidence or Necessity of every Conclusion, which I deny to be *de fide*, either purely, or by prevalent participation.

3. For the Papists, though oftentimes they take the term *de fide*, as you and I do, for that which is by supernatural Revelation Divine, yet sometimes they take it for any point which is necessary to salvation to be held, without respect to the Supernaturality of the Revelation. How Fisher used it, I know not.

4. I think your Conclusion, that *Christ hath a true body*, is purely *de fide*, and may be proved by meer Scripture Testimony, without your *medium*.

5. The advantage that you say the new Crew would have upon denial of the use of Maxims of known reason, I know not who gives them (except *Veranius* and his followers, against whom its long since I read and consented to *Vadellius* in the main). But once again, and once for all, let me tell you, that if the other of your Premises be less evident or proveable then the very Word of God, and be more to be doubted of, then your Conclusion is not *de fide*. For nothing that is truly *de fide*, is less evident then the truth of Gods Word, and that part of the word in particular. But yet though in such a case we tell them that the Conclusion is not *de fide*, yet it follows not that it is untrue, yea or not evident; nor do we therefore deny the use of Reasoning from *mediums* of lower evidence then Scripture; much less of clearer evidence. But many consequences may be true, and yet not *de fide* when one of the Premises is *de fide*.

Note also for the understanding of what I have said concerning the evidence of the objects of Faith, that whereas we do usually so compare Science, Opinion and Divine Faith, as to conclude that Science is an assent both firme, certain and evident; Divine Faith is an assent, firme and certain, but not evident; Opinion is sometime firme; but never certain or evident; I do not speak in the language of these Divines and Philosophers, when I ascribe an Evidence to Divine Faith. But then you must understand that the difference is not (as I conceive) *de re*, but *de nomine*; For I take not the term *evident*, in so restrained a sense as they do: As to instance in *Rob. Baronijs* (that second *Camera*) who saith, *Assensus evidens est cum quis per se, hoc est, vi sui sensus aut rationis, absque alterius informatione & testificatione percipit eam propositionem, cui assensitur, esse veram*; and he makes that an inevident Assent, *cum quis assensitur propositioni, non quod sensus, aut solida ratio eam veram esse demonstrat: sed vel quod levis & inefficax ratio illud suadeat, vel quod alius testetur eam esse veram*; *Philos. Theol. an. p. 148*. But I think the term *evident*, is here too much restrained; and that with great inconvenience, and some wrong to the Christian Faith. I take that to be properly evident, which is to the understanding truly Apparent, or Discernable; which hath divers degrees: And the Negative addition (that it must be *absque alterius testificatione*) is not only superfluous, but unsound; And may appear even from the Authors words; 1. where he opposeth these two, in describing inevident Assent; *non quod sensus aut solida Ratio eam veram esse demonstrat; and sed quod alius testetur eam esse veram*. Where he grants that whatsoever solid reason demonstrateth to be true, that is evident. Now I say, that he should not have opposed all Testimony to this. For solid reason doth demonstrate Gods Testimony to be true, and this to be his Testimony. 2. He ascribeth Certainty to Divine Faith, which he describeth to be an Assent, *qui nititur: certo aliquo aut solido fundamento, non vero levi aut fallaci ratione*; and he noteth diligently, that ad certitudinem assensus requiri, ut fundamentum quo mens nititur dum assensum prebet, non solum ut sit in se certum, sed etiam ut assentiens tale videatur; nisi enim ille sciat rationem qua nititur esse certam, ejus assensus nullo modo erit certus & stabilis. Now he confesseth that the object of Science must be evident; and here he saith, *nisi sciat rationem esse certam*. If he must scize certitudinem, then he must scize evidentiam, if all objects of science are evident. And what is it to know, but to discern or understand a discernable, cognoscible, or evident object? How then can we scize certitudinem, nisi sciendo aliquam certitudinis Evidentiam? I conceive therefore

therefore that it is true proper Evidence which is allowed to Divine Faith; under this name of Certainty, even by them that say it is not evident: I know what I fit the School-men make it one this point. The Question is not only *de evidentiâ fidei*, but *de evidentiâ Theologiæ* also, which they distinguish from *fides*, as *habitus primum principiorum*, & *scientia conclusionum* are distinct. Though the most of the School-men go the other way, yet some (as *Henricus Quodlib.* 12. q. 2. and *Bern. Archiepisc.* *Disputation.* qu. 1. *prolog.* art. 3. *art.* 3. 4.) do affirm our Theology to have Evidence. *Aquinas* and his followers maintain it to be a Science; but that is, because they suppose it to be subalternate to the Science of God and the Glorified. And therefore *Aquinas* 22. qu. 1. *art.* 4. c. denierh those things to be *scita qua communiter & simpliciter sub fide continentur*, and that because *omnis scientia habetur per aliqua principia per se nota, & per consequens visa*. But I think that *per consequens visa*, will not hold without exceptions and limitations; and I suppose it to be *ex principis per se notis* originally: Yet in the foregoing Article, *Aquinas* grants that though *qua subijcti fidei considerata in speciali non possunt esse finalis visa & credita, tamen in generali sub communione creditibilibus se visa sunt ab eo qui credit. Non enim crederet nisi videret ea esse credenda, vel propter evidentiâ signorum vel propter utilitâ huiusmodi*. And I easily confess that matters of mere supernatural Revelation are not in themselves evident, nor *de Evidentiâ ipsius rei* must we prove it: But that we have Evidence of the Verity of the Conclusions, by the Evidence of the great Principles and the Connection, I take yet for sound Doctrine. The Schoolists in opposition to the Thomists make much ado on the question *Verum Theologia sit scientia*. And if properly *Scientia*, it seems it must be evident. *Scito* says down four things necessary to Science fitly and properly so called: 1. *Quod sit cognitio certa, i. e. sine deceptione*. 2. *Quod sit de objectis necessariis, & non contingens*. 3. *Debet esse conclusa à causa*. *Evidentiâ intellectus est*, 4. *principia continentur bonâ intellectu, by which he tak Science is distinguished from Faith which is cognitio obscura, axiomatice, & in evidens*. 4. *Quod huiusmodi principia seu causa ex terminis evident intellectus debet applicari per discursum Syllogisticum bonum & legitimum ad inferendum conclusionem*: and so Science is defined *Notitia intellectus certior & Evidentiâ obiectus veri, necessariis, evidenter deductis ex principis necessariis per se Evidenter notis*. Yet *Ratio* faith, the fourth of these is accidental. And I see not but we have even such a *Ratio* strict Science of the objects of Faith. 1. It may be *Notitia intellectus certior*, as all confess. 2. And *de objectis necessariis*. Only let me add, that when we make use of infallible Tradition de *falsis*, In proving the foundation of our Records, that this was *Contingens à priori*, yet is it necessary & *posteriori necessitas existentis*, and that as to the verity, though it be contingent, whether this or that particular man speak truth, yet considering but the force of objects and common natural inclinations in determining the Will, it may certainly be concluded that as to a whole Nation, or World, some voluntary actions are so Contingent, as that yet they are of a most certainly discernible event: Even men before hand may infallibly know that they will come to pass, (supposing the world to continue rational): As that all this Nation, or all Europe will not furnish themselves willfully, and will not hang themselves, &c. is a thing that may as certainly be foreknown, as if it were not Contingent: much more may the Verity of such past actions be known. 3. And that it may have evident principles, shall be shown anon. 4. And then that it is discursive, is clear. Though *credere* is self as it is the quieting and repose or confidence of the mind upon the authority or apprehended Veracity of the Revealer: Is an effect of this discourse seeing *fidelia* is not purely or chiefly, an Intellectual act, nor *fidem alicui habere* as it signifieth this repose: Yet the

the Truth received on the Speakers Trust or Credit, is received by the Intellect in a discursive way.

Readers granteth these Conclusions, 1. *Theologia secundum se est verè et propriè scientia.* 2. *Theologia Dei respectu eorum qua sunt necessaria secundum se, est verè et propriè scientia.* 3. *Theologia in hominibus est propriè et verè scientia quoad omnes.* 4. *Conditiones scientiæ.* Yet this eighth Conclusion is that *Theologia prout est in nobis, iustitibus non est propriè et firmitè scientia.* And the great Argument to prove it is, *prout est in nobis est incertum, quia principia nostræ Theologiæ sunt tantum Credita* so that all the weight is laid on this Incertitude. Briefly, my reasons for the Evidence of the Object of Divine Faith, are these. 1. If it be evident that *Deus est Verax*, & *Deus hoc testatur*, that God is true of his Word, and that this is his Word or Revelation, then Faith hath evident principles. But the Antecedent is true; therefore, Into these principles we resolve all points of Faith: Whatsoever God witnesseth is true; but the Doctrine of the Resurrection, Judgment, &c. God witnesseth or revealeth; therefore 1. That God is true, we have the same Evidence as that he is perfectly good, and that he is God: and that there is a God, I take to be as evident a Truth as any in Nature to Reason, though God himself be so far above our comprehension. That this is a Divine Revelation, hath also its evidence, in evident miracles sealing it to the first witnesses; and in Evidently Infallible Tradition delivering down to us the Records with the seals. I doubt not to affirm that some humane Testimony affordeth such a Certainty as is unquestionable, because of the Evidence of that Certainty: as that King James was King of England, &c. and of the matter in question we have as great, and in it self far greater. But of this elsewhere. 2. If Divine Faith give us a Certainty without objective Evidence, then it is miraculous or contrary to nature, or at least above it (not only as rectifying disabled nature, which I grant, but) as moving man not as man, or the Intellect not as an Intellect, which knows naturally no other Action but to fit objects, and what is wrought by them: It knoweth no apprehension of truth, but as it is apparent or evidenced truth. To understand this Axiom to be true, *All men shall be Judged*, and to see no Evidence of its truth, are contradictions. 3. At lest it cannot be concluded in general, that the objects of Faith are not evident to any, In that they were evident not only to the Prophets and Apostles themselves, but to all the Churches in that age where they wrought their miracles. For as the *formale fidei objectum*, viz. *Veracitas Revelantis*, is evident to Nature, and so to all that have not lost reason; so that God himself was the Author or Revealer, was evident to all them whose eyes and ears were witnesses of the frequent Miracles, Languages and Gifts of the Spirit, whereby the truth was then sealed by God. 4. That which hath no Evidence, cannot be Rationally preached to the world: But the Doctrine of Faith may be Rationally preached to the world; therefore Preaching hath a natural tendency to mens Conversion. It is a shewing men the Evidence of Gospel Truth, and the goodness of Gospel objects, and so thereby persuading men to Believe the one, and Love and Accept the other. He that doth not *predicare Evidentiam veritatis Evangelicæ*, doth not preach the Gospel, in the first respect, as he that preacheth not the goodness of Christ and his benefits, doth not preach it in the other. Preaching is not like Christs laying on clay and spittle, which hath no natural tendency to open the eyes: For the effect of Preaching, as such, is not miraculous, no nor supernaturally otherwise then as the Doctrine preached being of supernatural Revelation, may be said to be a supernatural Cause, and so relatively the effect called supernatural: though the same effect as proceeding from the Spirit which is a Concause, or superior Cause, may be truly called supernatural. 5. That which

may



may be discerned to be certain Truth, without special or extraordinary Grace, even by wicked men and Devils, hath some evidence which causeth this discerning or belief. But such is the Doctrine of Faith; therefore. I know some Divines to the no small wrong of the Christian Faith, say, None can really believe in, but the Regenerate. But the Jews believe the supernatural Revelations of the Old Testament, and the Devils and many a thousand wicked men believe, both old and new; experience tells us so: Christ tells us so, that many believe who fall away in persecution. James tells such men, that they do well in believing, but the Devil doth so too: else men could not reject or persecute the known Truth. To conclude it is commonly said that infused Habits, *infunduntur ad modum acquiescentium*; and therefore the habit of Faith in the Intellect must be caused by an Impress of evidence: Though the Spirit's supernatural act be more-over necessary, yet that makes not other causes unnecessary.

Rada, who concludes, that *Theologia nostra non est evidens*, gives but these two poor reasons (and I should as soon look for strong ones from him, as almost any man of his Religion or party.) 1. *Principia Conclusionum nostrae Theologiae non sunt nobis evidenter, sed Conditio*: therefore *non Conclusiones*, &c. I deny the Antecedent, which he proves not; *Veritas Divina est formide obiectum fidei*, and that is evident, so is the Revelation, as is said. 2. He saith, *Si conclusiones nostrae Theologiae essent evidentes, possemus convincere Infideles, ut fidem nostram susciperent, quia Evidentia convergit Intellectum*. I answer, 1. The greatest Evidence supposeth other necessary concurrents for conviction, as a Will to understand, and discern other things which the wicked want. As it is not for want of Evidence of perfect Objects, but for want of good eyes that a blinde man seeth not; so it is here. 2. Many Infidels do Believe without special Grace: though not so deeply and clearly as to prevail with their Wills for a thorough conversion; yea the Devils themselves believe. And whereas he adds *Pauli* words, 1 Cor. 1. *we walk by Faith, not by sight*; it speaks not of Rational Evidence, but of sensitive, and that we confess is wanting. Faith is the Evidence of things not seen, Heb. 11. 1. Were it not for digressing too far, I would examine the 9. Qu. 1. Master. 17. de fide of Aquinas de Veritate, and then how ill he answers the nine Arguments, which he undertakes to answer, and how weak his own Arguments are for the proving that *fides non potest esse de rebus suis*. And I should shew that Faith is a kinde of Science; or if we will distinguish it from Science, it must not be so widely as is usual, nor upon the reason that it wanteth Evidence. But I suppose he that will impartially read Aquinas ubi sup. will without any help see the weakness of his answers, and how he seemed to stagger himself.

Yet let me add this caution or two; 1. I do not mean that every man who hath true Faith, doth discern the great and chiefest Evidence of the Truth of the Doctrine of Faith. 2. Where there is the same Evidence in the thing, there may be such different apprehensions of it, through the diversity of Intellectual capacities and preparations, as that one may have a firme Belief, and certain, and another but a probable opinion, and another none at all. 3. Though I take the Evidence of the Doctrine of Faith to be as full as I have mentioned, yet not so obvious and easily discerned as sensitive evidence; and therefore (as one cause) there are fewer believe. 4. Also the distance of the objects of Faith makes them work less on the affections, and the presence and other advantages of sensual Objects for a facile moving the Spirits, makes them carrie men away so potently, by making greater Commotions in the passions; so that no wonder

der if Sense do prevaill with most. I confess also that men have need of good acquaintance with Antiquity and other History, and the Seal of the Church in most parts of the world; to see the strong Evidence that there is of the Infallible Tradition of the Scriptures down to us; and to some obscure men, this may be inevident; as it may be to one brought up in a secret Cloister, whether ever we had a King or Parliament or Laws in *England*. But the thing is not therefore inevident to the industrious; No though it depend on that verity of Report, which as proceeding from each particular person is contingent; seeing there is Evidence of Infallible Verity even in the Circumstances of these Contingent reports. And as *Rada*, when he concludes boldly that *Cognitio Dei respectu contingentium non est proprie et scientia*; &c. yet seems to grant that God may *scire contingentia ut necessaria*, &c. *non ut contingentia*: so it may be said in our present Case: the same Reports which are Contingent; are yet in other respects of Evident Verity, and so we know them.

But I finde I have been drawn beyond my intent to digress far on this point: but it is because it tends to clear the main point in question. To return therefore to Mr. *Blake*, I do not know the meaning of his next words, where he saith, that *This Argument if it followed, would put me to a great loss in some of my Arguments for Scripture*, &c. Doth he think that I argue to prove the Divinity of Scriptures, from themselves alone as the Testifier thereof to our Faith? or that, I take it to be merely or primarily *de fide*, that Scripture is Gods Revelation? when I have professedly published the contrary, before those Arguments? where I have also added these words of Mr. *Kitt. Hosker*, wherewith I will conclude this Section. Truly it is not a thing impossible, nor greatly hard, even by such kinds of proofs so manifest and clear that point, that no man living shall be able to deny it, without denying some apparent principles; such as all men acknowledge to be true. Again, Scripture teacheth us that saving Truth which God hath discovered to the world by Revelation; but it presumeth us taught otherwise, that it self is Divine and Sacred. Again, These things we believe, knowing by Reason that Scripture is the word of God. Again, it is not required, nor can be exacted at our hands, that we should yield it any other Assent then such as doth answer the Evidence. Again, How bold and confident forever we may be in words; when it comes to the trial, such as the Evidence in which the Truth bath, such is the Assent; nor can it be stronger if ground-ed as it should be; so far Mr. *Hosker* cited once more; Ecclesi. xxi. p. 103, 103, &c.

## §. 76.

Mr. Bl. **T**O wind up all, though there be some difference in the way between me and my learned friend, yet there is little in the thing it self. Mr. Baxter saies that the Proposition to which God stealeth, runs thus, If thou believe, I do pardon thee and will save thee. The soul must assume the Minor. But I believe; from whence the Conclusion will follow, I shall be pardoned and saved. And I infer, the Major being sealed, the Conclusion that rightly issues out of it, having its strength from it, is sealed likewise; sealed to him that can make good that Assumption. But I Believe, and upon these terms that he be a believer.

R. B. I. **T**He difference is so small that were it not for some scattered by-pastages, I should scarce have replied to you. 1. All the quarrel ariseth from the divers understanding of the term *sealed*. I suppose that you include the confirming of the Receiver, and the conferring of Right to the Beneficiary, both which I have said are done Conditionally, as being to follow the Delivery and Reception; whereas I take it for the *Testimonium secundarum*, or that Obligation whereby the Instrument is owned: the following effects belonging to it in a further respect. I ever granted that by the sealing of the Conditional Promise, the Believer hath a singular help to raise the Conclusion, and be confirmed in it; but not a help sufficient, without the discerning of his own Faith, which is the Assumption. So that if you will, *participatiter* and *consequenter*, the Conclusion may be said to be sealed to him that hath the Condition (whether he see it, or not). But *totaliter & absolute* only the Conditional grant is sealed.

3. The Conclusion issues from, and hath its strength from both Premises jointly, and no more from one alone, then if it were none at all: and therefore where only one of the Premises is sealed, and the other unsealed, there the Conclusion can be but as I said, *participatiter & consequenter* sealed: And though I grant this much to you for reconciliation, yet I conceive it unfit to say at all, as in proper speech, that the Conclusion is sealed: which I make good by this Argument, *Conclusio sequitur partem debiliorem, vel deteriorem. At Propositio non obnoxia est parti debiliori vel deteriori: therefore Conclusio sequitur Propositionem non obnoxiam*. And so it is on the same grounds to be denominated, *not sealed*, as a Conclusion is to be denominated Contingent, when one of the Premises is Contingent and the other Necessary; or to be *Negative*, when one of the Premises is Negative and the other Affirmative; or to be *Particular*, when one of the Premises is Particular and the other Universal; And therefore I still say, that it is fittest for you and me to say, that this Conclusion, *Thou A. B. art Justified, and hast Right to Salvation*, is an unsealed Conclusion: till you can prove the Minor sealed, *Thou A. B. art a sincere Believer*. For my part, I know not what objection can be made against either part of the fore-recited Argument, (the major being a Common Canon or Rule that holds in all Figures, and the Minor being yielded by your self) else I would answer to it.

Mr. Bl. **M**R. Baxter's fourth and fifth Positions in the closing up of his Discourse should be considered; The Sacrament sealeth to Gods part of the Conditional Covenant; and sealeth this Conditional Promise; not Conditionally but absolutely, as of an undoubted Truth. To which an easie answer may be given, in order to a fair Reconciliation. When the Covenant ties to the Condition, and the Sacraments seal upon the same terms that the Covenant ties, the seal is properly Conditional, in case there is any such thing in the world as a Conditional seal. Neither is this Conditional Promise any absolute undoubted Truth, but upon supposal of the Condition put, and so both Promise and Seal absolutely bind.

R. B. 1. I Never heard of, nor knew a Conditional sealing in the world : though I have oft heard of the effects of Obligation and Collation of Right to be Conditional, which are not only separable from the *Terminus proximus* of sealing, but also are directly the effects of the Covenant, Promise, Testament, &c. only, and but remotely of the Seals, inasmuch as that Seal is a full owning of the Instrument of Conveyance. Yet such a thing as a Conditional sealing may be imagined, seeing sealing is a Moral Civil action, and so dependeth *quoad formam* on the will of the Agent after the matter is put; the Agent may if he please put the matter now, and introduce the form upon a future Condition (or a present, or a past) as if he should set the wax and material seal to a Deed of Gift, with this addition, *I hereby seal to this, or own it as my deed, if such a man be now living in France; or if such a Ship be safe arrived: or if such a man shall do such a thing; otherwise this shall be no seal.* But such exceptions or conditions being alwaies added to the Instrument or Principal obligation or conveyance, and being of no use as to the seals only, I never heard of such, nor I think ever shall do. For if all these or any of these Conditions be in the Deed or Obligation, the Seal doth but confirm that Conditional Obligation, though it be absolutely and actually a Seal: and therefore doth not oblige the Author actually, but conditionally: and therefore to feign a Conditional sealing, besides the conditional Covenanting or Granting, seems very useless and vain, to say no more.

2. I confess that neither Promise nor Seal binde absolutely, till the Condition be performed (which I pray you remember hereafter, if you be tempted to think any person in Covenant with God (the mutual Covenant where both stand obliged) before they perform the Condition of the first benefits or right). But when you say that the Conditional Promise is not any absolute undoubted Truth, but upon Supposal of the Condition put, you make me see still the necessity of mutual forbearance, and that all our writings must have an allowance; as it were, in respect to some inconsiderateness; and the Authors not to be charged with holding all the Doctrines which they write. I dare not say it is Mr. *Makes* judgment, that Gods conditional Promises be not absolute undoubted Truth, till men perform the condition. 1. Though they are not Absolute Promises, yet they are Absolutely and not Conditionally true: Otherwise either it must be said, that till the condition be performed, they are Actually false, and Conditionally true, or else that they are neither capable of Truth or Falshood. The former I will not dare to Suppose from you; nor yet the latter. For whether you put it in this form, *Whosoever will Believe, shall be Justified*: or in this, *If thou wilt Believe, thou shalt be Justified*: there is no question that both must be either true or false; and not like an Interrogation that is capable of neither.

2. And then as it is an Absolute Truth, so it is an undoubted Truth: For *Veracitas Divina est formale objectum fidei*: and if Gods Truth be not undoubted, then our Faith hath an uncertain Foundation, and Christianity is not undoubtedly a true Religion; But I charge none of these on you, as not doubting but it is an oversight.

## §. 78.

Mr. B. *When Caleb had engaged himself, He that smiteth Kiriath-Saber and taketh it, to him will I give Achab my daughter to wife, Othniel the Son of Kenaz taking it, there was an absolute eye upon him for performance.* Josh. 15, 16, 17. *When Saul promised his Daughter to David on this condition, that he would bring him an hundred of the foreskins of the Philistines, 1 Sam. 18. 25, David having made it good with advantage, now there is an absolute eye upon him.*

## §. 78.

A. *This is nothing but what is granted. I yield that God be not as it were obliged till men performe the Condition. But the Question is whether he Absolutely sealeth before, and not whether that Seal oblige before.*

## §. 79.

Mr. B. *Even the Arminians Conditional incomplete Election; upon Condition of Faith and perseverance, they confess is absolute and complete, upon supposal of Faith and perseverance. This I take to be Mr. Baxter's meaning, that upon supposal of Faith is Absolutely sealeth, which I willingly grant: but it is administered to many who never put in that Condition, nor come up to the terms of God, that believing they maybe saved, and so in our sense it sealeth Conditionally.*

## §. 79.

A. *I have better expressed my own meaning, it is pity that the Reader should be troubled with so much, about so low a question, which of us two doth best express our meaning? but that I hope he may gather some things more useful on the by. In your sense, if it be according to your terms, God doth not actually Seal at all to any but the Godly, which is my maine Argument against you. A Conditional seal, is not a seal till the Condition be performed.*

## §. 80.

Mr. B. *And I can make nothing else of Mr. Tombes bis. Aptitudinal and Actual seal, but that the Sacrament bath an Aptitude to seal in an Absolute way to all that communicate: it doth Actually seal to Believers and Penitents ones.*



## §. 80.

**¶** Perceive Mr. Tombes and you are more of a malade when I was aware of. *Sealing of*, must not be confounded with *sealing to*, as respecting the end: nor the next end, which is *Essential to the Seal*, (as the Testimony to the Religion) with more separable ends. It is in regard of the first only that I spoke against Mr. Tombes, and affirmed it to be Actual and not only Appuradinal, but not in regard of the Obligation (as we may speak) on God, or the actual conveyance of Right, which follow the condition, which I desire Mr. Tombes to take notice of, according to my foregoing explication, if he mean to Reply to that.

## §. 81.

Mr. Bl. **N**either let any think that here I seek a starting hole to recede from any thing that heretofore I have published on this subject. In my answer to Mr. Tombes, pag. 99. I explain my self as atherwise, having quoted Dr. Ames and Mr. Rutherford, in the words now recited, I here add, The Conditional seal of the Sacraments is made Absolute, by our putting in the Condition of believing, &c. In case my answer had been in Mr. Baxters hand when his Appendix came out, as he says it was not, that he might have seen how I explained my self, I suppose he would have seen that in the result of the whole I little differ from him, so that I can scarce see, that when the matter is brought home, that I have any adversary.

## §. 82.

**¶** It is so rare a thing for men to manifest so much ingenuity and self denial and impartial love to the Truth, as freely to recant what they have once asserted when they find it a mistake, that if this had been your case, I would not have been one that should have blamed you for it, or charged you with unconstancy or levity. To err, is common to all men; but freely to recant it, is not so. I never write, but with a supposition that I shall manifest the weakness of my Intellect, and do that which needs reformation. a. I did not so much as pretend you to be my Adversary; I did defend you, and not argue against you: and therefore you have little need to perfwade me to have lower thoughts of our differences than I did express, or that you and I were no adversaries.

But though I make light of our seeming difference about sealing, I must intreat you to remember, that I not only maintain my former Assertion, that the Conclusion, I A. B. am Justified, is not de fide, but that I account it a matter of far greater moment.

It hath been too common Doctrine among the most renowned Divines, that it is not only *de fide*, but every mans duty also, yea a part of the Creed, and so a fundamental, for to Believe that our sins are remitted, (for so they expound the Article of Remission of sins). I will not name the Authors, because I honor them,

them, and would not seem to disparage them, and the Learned know them already: yea they earnestly press men to Believe the pardon of their own sins in particular, and tell them that they have but the Faith of Devils else. By which dangerous Doctrine, 1. most men are persuaded to believe a falshood: for most are not forgiven. 2. The careless world is driven on faster to presumption, to which they are so prone of themselves. 3. Painful Ministers are hindered, and their labors frustrated, whose business is first to break mens false hopes and press; which they finde so hard a work, that they need not resistance. The ungodly that I deal with, are so confident that their sin is forgiven, and God will not damn them for it, that all that I can say is too little to shake their confidence, which is the nurse of their sin. 4. Gods word, yea the Articles of our Creed, must be abused to do Satan this service, and mens Souls this wrong. All the world cannot finde so strong a prop to the Kingdom of the Devil, nor so powerful an encouragement to presumption or any sin, as mistaken Scripture (either misinterpreted or misapplied). 5. When wicked men, that have but the Faith of Devils, are immediately required to believe the pardon of their own particular sins, and this made to be *de fide*, God is dishonored with the charge of such untruths, as if falshoods were *de fide*, and God commanded men to believe them.

And for the Godly themselves, it hath in a lower degree many of the same inconveniences. If there be any one that hath as good Evidence of his soundness in Faith, Love and Repentance, as that the Word of God is true, and all sound Believers are justified; what is such a man to many a thousand that have no such Evidence, yea and for that man, it is impossible that his Evidence should be as conclusive as Scripture Evidence, though it were as full. Scripture Evidence varieth not, as the Evidence of Graces doth in our mutable inconsistent Souls: But for my part I never yet saw the face of that sober man (to my knowledge) who durst say, That he was as sure or as confident of his own sincerity, as of the Truth of Gods Word, and particularly of that Promise, *He that Believeth shall not perish, but have Everlasting life*. And as I have oft said already, The Conclusion may not be said to be *de fide*, unless the other Proposition be as evident as that which is *de fide*: *bona fide Certe non sumus parati ad mori*. Yea let me be bold to grow a little higher, and to tell you that it seems to me impossible and a contradiction that any man should be more certain that he Believeth sincerely, then he is that Gods Word is true, or that the Promise is Gods Word, which he doth Believe. For the truth of God in his Word, is the formal object of Faith, without which there can be no Faith. No man therefore can be more certain that he believes truly, then he is that Gods Word is true: For to Believe, is to apprehend the certain Truth of the Word. And none can be more certain that he apprehends the word as certain, then he is that the word is certain: If you say, I am certain that I Believe the certainty of the word, but weakly: I answer, At best then the saving sincerity of your Faith will be as uncertain to you, as the word is, if not the being of that Faith. And then there is no more certainty, I think, rationally and ordinarily, then there is Evidence.

So much for that Controversie, and so of all, so far as I have observed, which Mr. Blay hath with me, or hath called me to give an account of my judgement.

*whether the Covenant of Grace require perfection, and accept sincerity.*

Though I have done with what Mr. Blake saith to me, and have no desire to do any thing unnecessary in a way of Controversie: yet because it is of the like nature with a subject formerly handled, or tends to clear up some things about it, I will very briefly touch on his Arguments, pag. 107. 108. upon this Question.

## §. 81.

Mr. Blake. **A** Second opinion is, that the Covenant of Grace requires perfection in the exactest way, without help of these mens distinctions; in an equal degree with the Covenant of Works, but with this difference; in the Covenant of Works, there is no indulgence or dispensation in case of failing, but the penalty takes hold, the Curse follows upon it: But the Covenant of Grace, though it call for perfection, such is the easiness of it, yet it accepts of sincerity, such is the qualification of it through Grace, or the mercy in it. If I should take up any opinion in the world for the Authors sake, or those that have appeared as Patrons of it, then I should embrace this: The Reverence deservedly due to him that I suppose first manifested himself in it, hath caused me to find great entertainment. But upon more then twenty years thoughts about it; I finde it labouring under manifold inconveniences.

## §. 82.

R. B. 1. **I** may seem audaciousness in a young Divine to question that which you shall now so considerately deliver; after more then twenty years thoughts. But no prejudice must hinder us from a further enquiry after the Truth.

2. I began to conjecture that the Reverend person that you mean is Mr. Ball; and yet methinks, you should not suppose him the Author: It is therefore sure some one much elder.

3. Forthetiding it self, if I may shoot my bolt, upon a shorter deliberation, I conceive, that all your difference with the men of that Judgement, is occasioned by the Ambiguity and various acception of the word *Covenant of Grace*, which in any Judgement you ought to have removed by distinguishing before you had argued against their opinion. The term *Covenant of Grace*, is sometime taken strictly for the Contract alone; either 1. for the full Contract, which is mutual or by both parties, which is most properly called a Covenant: Or 2. for the engagement of one part only: 1. either for Gods Promise, 2. or mans. Here in the Condition is implied, not as commanded, but as tendered. Now it is certain that taking the *Covenant* in this restrained sense, it doth not command Perfection of obedience, for it commands nothing at all: nor doth it propound it as the Condition, for then we were undone, But then it must be known

that

that this is too restrained a sense for us ordinarily to use the word *Covenant* in; God hath made no such Covenant with us, which is not a Law in one respect, as well as a Covenant in another: He layes not by his Sovereignty in Covenanting. Nay they are all more properly called Laws than Covenants. Even the Promise it self is most properly *Lex Gratiae Remediaria*; Like an act of Oblivion or Pardon to a Nation of Rebels. Yet comparatively, the Law of Grace is far more fitly called a Covenant than the Law of Nature (which perhaps is never so called in Scripture), because the Promissory part is the predominant part in the Law of Grace, the precept being but subservient to that; but the preceptive part is most predominant in the Law of nature; the Promise being not so much as expressed by *Moses*, and obscure in nature it self, so that it will hold great disputes, whether God were obliged at all to Reward man with heavenly Glory, yea or any proper Reward (besides non-punishment which is improperly a Reward). The Lutherans are the leaders of that evil custom and conceit of denying the Gospel to be a Law. 2. In the next place therefore the word *Covenant of Grace* is taken for the New Law, containing Precept, Prohibition, Promise and Threatning. And here it is taken 1. so narrowly as to comprize only the Precept of Believing; with the Promise and Threatning annexed, as being indeed the principal parts, 2. Sometime more largely, as containing also the Precepts that Christ hath given the Church since his coming, that were not before given: Principally that of Believing Jesus to be the Christ, and also those of Ministry, Ordinances, Church-Assemblies, &c. together with the Doctrines or Articles of Faith which he since revealed. 3. Sometime it is more largely taken for that whole Systeme of Doctrines, Histories and Laws (Precepts, Promises, and Threats) which directly concern the Recovery of fallen mankind. 4. Sometime for as much of these as was delivered before Christs coming, in Promises, Prophecies and Types, &c. 5. Sometime for as much of these as yet remains in force, whether delivered to the Church before the Incarnation or since, (for many Covenants or Evangelical Promises and Precepts, are ceased now that were in force before: as that Christ should be born, and they should accept his birth, &c.) This last sense, containeth the Doctrine of Redemption by Christ, and the History of his birth, life and Death and Resurrection (as Narrations of the occasion, end and matter are usual appurtenances of a Law) as also the Precepts of Repenting and Believing; Loving God for our Redemption, and Christ as Redeemer; Loving men as Redeemed ones, and as Members of Christ; Ministry, Sacraments, Church-assemblies, proper to the Gospel, with the means to be used for getting, keeping or improving this Grace as such; the command of Hope, or looking for Christs second coming, &c. and of sincere obedience. I conceive the first (as containing the summe of all) and specially this last (as containing the whole Systeme of the Doctrine and Laws of our Redemption and Restauration) are the fittest senses for us ordinarily to use the word *Covenant of Grace* in (*vide Grotii dissertationem de nomine Testamenti Antiqui Annotat. in Novum Testam.*) Now if the question be whether in any of these senses the New Covenant doth command perfect obedience; I answer, All the doubt is of the 3 latter: But I rather think negatively, that in none of these Acceptions can the New Covenant be said to require perfect obedience. 6. But then some take the New Law or Covenant for the whole Law that now stands unrepealed, and obligeth the Subjects of the Mediator, supposing the Moral Law to be now the Law or Covenant of Grace, i. e. the matter of it, as it was formerly the

matter of the Law of Works : and that the Covenant of Works being totally and absolutely Abrogated, the Moral Law must be the material part of the Covenant or Law of Grace, or of none : and of some it must be : For God gives no precepts but upon some terms, or with some sanction of Reward or Punishment : And hereupon they say, that it is now the Moral Law which is the matter of the new Covenant, which commandeth perfect obedience. This is maintained by an acquaintance and friend of Mr. *Blakes*, a man of extraordinary Learning and Judgement, especially as thoroughly studied in these things as any that ever I was acquainted with. For my part, (though I think, the difference is most in notions and terms, yet) I still judge, that the Law of Works, that is, the Precept and Threatning, are not abrogated, though the Promise of that Law be Ceased, and so it is not so fully now called a Covenant ; and some particular Precepts are abrogate or ceased ; and so I think it is this remaining Law of nature which Commandeth perfect obedience, and still promounceth Death, the due punishment of our disobedience. But I acknowledge even this Law of Nature to be now the Law of Christ, who as Redeemer of all mankind, hath Nature and all things else delivered unto him, to dispose of to the advantage of his Redemption Ends : But still I suppose this Law of Nature to be so far from being the same with the Law of Grace, that it is this which the Law of Grace Relaxeth, and whose obligation it dissolveth, when our sins are forgiven. So that the difference is but in the Notion of Unity or Diversity, whether (seeing all is Now the Redeemers Law) it be fitter to say, It is one Law ; or that, They are two distinct Laws. For in the matter we are agreed, viz. that the Promise of the first Law is ceased ; (because God cannot be obliged to a subject made unnecessary) and some particular Precepts are ceased *cessante materia*, and *Moses Jewish Law* is partly ceased, and partly abrogate, and that there is now in force as the Redeemers Law, the Precept of perfect obedience, and the Threatning of Death to every sin, with a Grant of Remission and salvation to all that sincerely Repent and Believe, and a threatening of far sorer punishment to the Impenitent and Unbelievers. Thus far the Agreement. The disagreement is but this ; I think that though these are both the Redeemers Laws, yet they are to be taken as two ; One in this forme, *Perfect Obedience is thy Duty (or obey perfectly) : Death is thy Due for every sin.* The other in this forme, *Repent and Believe, and thou shalt be saved (from the former curse) : Or else damned.* Others think that it is fitter to say that these two are but one Law, *quoad formam*, running thus ; *I command to thee faith man, perfect obedience, and oblige thee to Punishment for every sin ; Yet not remedy thy* but so as that if thou Believe and Repent, *thy Obligation shall be dissolved, and thou saved ; else not.* To this purpose the forecited Learned, Judicious, and much honored Brother, explains his opinion to me. Now as long as we agree that the former Law, or part of the Law, (call it which you will) doth Actually oblige to perfect obedience, or future Death ; and the latter Law, or part of the Law, doth upon the performance of the Condition, dissolve this Obligation, and give us *fas ad impunitatem & salutem* ; what great matter is it, whether we call it One Law or Two ? For we are agreed against them that look on the Moral Law as to the meer preceptive part, as standing by it self, being not the matter of any Covenant, or connexed to any sanction to specific it.

To apply this now to Mr. *Blakes* Question ; It is most likely that those Divines that affirm that the Covenant of Grace doth require perfect obedience, and Accept sincere, do take that Covenant in this last and largest sense ; and as containing the Moral Law as part of its matter ; and so no doubt it is true, if you understand it of perfection for the future, as speaking to a creature already made imperfect. Now seeing the



the whole difference is but about the Restriction or Extension of the terme *Covenant*; I conceive, after twentie years study, Mr. Bl. should not make it so material, nor charge it so heavily. And though I am not of that partie and opinion my self which he chargeth, yet seeing it may tend to reconciliation, and set those men more right in his thoughts, to whom he professeth such exceeding reverence, I will briefly examine his Reasons *ab absurdis* which he here bringeth in against them.

## §. 83.

Mr. Bl. 1. **I**t establisheth the former opinion opposed by Protestants; and but now refused as to the Obedience and the Degree of it called for in Covenant: and if I should be indulgent to my affections, to cause my Judgement to stoop, dislike of the one would make me as averse from it, as an opinion of the other would make me prone to receive it. Judgement therefore must lead, and Affections be waived.

## §. 83.

R. 2. **I**f you interpret the Papists, as meaning that the Law requires true Perfection, but Accepts of sincere; then if it be spoken of the Law of Works or Nature, it is false; and not the same with theirs whom you oppose, who suppose it is the Covenant of Grace that so accepts of sincerity. If you take them (as no doubt you do) as meaning it of the Law of Christ (as the Trent Council express themselves) then, no doubt, but they take the Law of Christ in the same extended sense as was before expressed; and then they differ from us but in the forementioned Notion: But then I suppose you wrong them by making them righter then they are: For the very passages which you before expressed out of some of the chief of their writers, do intimate that they do not indeed take the Covenant or Law it self to command true Perfection: but that which they call Perfection, is but (as you say) *No other then the Grace of Sanctification in the very sense as the Orthodox hold it out*; But it is true perfection that those mean whom you now write against. So that I see not the least ground for this first charge.

## §. 84.

Mr. Bl. 2. **I**f this opinion stand, then God Accepts of Covenant-breakers; of those that deal falsely in it; whereas Scripture charges it upon the wicked, those of whom God complains as *Rebellious*, Deut. 29. 25. Josh. 7. 15. Jer. 11. 10. and 22. 8. 9. *Yea it may be charged upon the best, the most holy in the world lying under the guilt of it.*

## S. 84.

**A. D.** **T**His charge proceedeth meerly from the confounding of the Duty as such, and the Condition as such. A Covenant which is also a Law as well as a Covenant, may by the preceptive part Constitute much more Duty, then shall be made the Condition of the Promises. Properly it is only the non-performance of the Condition that is Covenant-breaking; and so the Divines whom you oppose are not chargeable with your Consequent: For they say not that *The Covenant of Grace doth make perfect Obedience the Condition of its Promise, and Accept Imperfect*. That were a flat contradiction: for the Condition is *Causa sine qua non*, & *cum qua*: But only they say, It Requirth or Commandeth perfect obedience, and Accepteth imperfect. And if you will speak so largely, as to say, that all who break the preceptive part of the Covenant, are Covenant-breakers, then no doubt but God Accepteth of many such, and of none but such. And as the word *Covenant* is not taken for the mutual contract, but for Gods new Law, called his Covenant, his Testament, his Disposition, Constitution, Ordination, &c. so no doubt, we all are Covenant-breakers. For whether we say that the new Law commandeth perfect obedience, or not; yet unless you take it exceeding restrainedly, it must be acknowledged that the Precept is of larger extent then the Condition, having appointed some Duties which it hath not made *sine qua non* to Salvation: If you send your child a mile of an errand, and say I charge you play not by the way but make haste, and do not go in the dirt, &c. and if you come back by such an houre, I will give you such a Reward; if not, you shall be whipt; He that playes by the way and dirties himself, and yet comes back by the houre appointed, doth break the preceptive part, but not the condition. Or if you suppose an engagement by Promise to do both these: he breaketh his own Covenant in the first respect (which was not the condition of Reward or Punishment) but not in the second. And so do true Christians both break the preceptive part of the Covenant, and also some of their own particular covenants with God: as when a man promiseth, I will commit this sin no more, or I will perform such a duty such a day. But these are not the Conditions of the Covenant of Grace, which God hath made the *Causa sine qua non* of Justification or Salvation. So that I conceive this charge unjust, to say no more.

## S. 85.

**Ms. Bl. 3.** **T**Hen it will follow that as none can say that they have so answered the Command of the Law that they have never failed, they have not (if put to answer in the greatest rigor) once transgressed; so neither can they with the Church make appeal to God, That they have not dealt falsely in the Covenant, nor wickedly departed from their God. Psal. 44. 17. Every sin (according to this opinion) being a breach of it, and a dealing falsely in it.

## §. 85.

**R. B.** **T**his charge is as unjust as the former; and the absurdity supposed to follow, doth not; but is supposed so to do, upon the forementioned confusion of two acts of the Covenant, or New Law; the one Determining what shall be mans Duty; the other, what shall be *Conditio sine qua non* of Justification and Salvation.

## §. 86.

**Mr. Bl.** 4. **T**hen the great Promise of mercy from everlasting to everlasting upon them that fear him, and his Righteousness unto childrens children to such as keep his Covenant; and to those that remember his Commandments to do them, Psal. 103. 17, 18. only appertains to those that so keep the Law that they sin not at all against it.

## §. 86.

**R. B.** **I**t follows not. If they sincerely keep the Law, they fulfill the Conditions of the Covenant, though not the Precept. And they keep the Precept in an improper but usual sense; as Keeping is taken for such a less degree of breaking as on Gospel grounds is Accepted. This still runs upon the fore said Confusion.

## §. 87.

**Mr. Bl.** 5. **T**hen our Baptism-Vow is never to sin against God; and as often as we renew our Covenant, we do not only humble our selves that we have sinned, but we afresh bind our selves never more to admit the least infirmity, and so live and dye in the breach of it.

## §. 87.

**R. B.** **W**E do not promise in Baptism, to do all that the Precept of the Covenant requireth, but all that is made the Condition of Life, and to Endeavor the rest. Much less as the Covenant is taken in the largest sense, as those seem to do whom you oppose, may it be said that we promise to keep all the Precepts.

## §. 88.

Mr. BL. 6. **T**HEN the distinction between those that entered Covenant and broke it, as Jer. 31, 32, 33. and those that have the Law written in their hearts, and put into their inward parts to observe it, falls, all standing equally guilty of the breach of it, no help of Grace being of power so enable to keep Covenant.

## §. 88.

A. B. **W**HEN sincere obedience and perfect obedience are all one, and when the Precept and the Condition of the Covenant are proved to be of equal extent, then there will be ground for the charging of this Consequence. In the first Covenant of Nature the Precept and the Condition were of equal extent; for perfect obedience was the Condition; but it is not so in the Covenant of Grace.

## §. 89.

Mr. BL. 7. **T**HEN it follows that sincerity is never called for as a Duty, or required as a Grace; but only dispensed with as a failing, indulged as a want. It is not so much a Christian's honour or Character, as his blemish or failing; rather his defect than praise. But we find the contrary in Noah, Job, Aza, Hezekiah, Zachary and Elizabeth, Nathaniel an Israelite indeed that entered Covenant and kept Covenant.

## §. 89.

A. A. **I** Will not say it is past the wit of man to find the Ground of this charge, i. e. to see how this should follow; but I dare say, it is past my wit. If it had been said, The Covenant commandeth perfection and not sincerity; Or The Covenant Accepteth sincerity, but not Commandeth it, there had been some reason for this charge. But do you think that sincerity is no part of Perfection! Can the Covenant require perfection, and not require sincerity, when sincerity is contained in perfection? If you take sincerity, exclusive only, as excluding perfection, and not at all formaliter; then it's true that it is not commanded, nor is a duty, but a failing: For I hope the Gospel doth not command Imperfection, but tender us a Remedy for it. You might with more colour have argued, that then Repentance is no Duty, because inconsistent with commanded perfection. But that will not hold neither: For they suppose, Repentance commanded by the same Law, in case (and upon certain supposal) of Imperfection, or sin.

## §. 90.

Mr. Bl. **A**nd therefore I conclude that in the Law there was pure Justice, as well in the command Given, as punishment threatned, without any condescension or indulgence: So in the Covenant there is mercy and condescension, as well in the Condition required, as in the Penalty that is annexed to it. The Covenant requires no more then it accepts.

## §. 90.

Mr. B. **A**LL this will be easily granted you by those of the contrary party, as nothing to the purpose. It follows not, that because there is condescension in the Condition, that therefore there is such an abatement in the Precept, on that the Covenant hath no Precept but de prostranda Condition. It were strange if the Covenant should require more then it accepts. Did ever sober man (much less such as your Reverend is) imagine a thing so Impious! as if God would not Accept that which himself commandeth. But if you would have said, as your arguing requires, that the Covenant accepteth no less then the whole which it commandeth or requirith, then not only your Arguments, but my self and many another will deny it, and demand your proof. But here I take this as granted by you, that you take not the word Covenant at least so restrictively, as excluding all Precept; for I suppose you mean Commanding in the terms requiring, and calling for as duty, and which cannot be denied.

## §. 91.

Mr. Bl. **T**He alone Argument, so far as ever I could learn, that hath brought some of your Reverend esteem into this opinion is, That if the Covenant requires not exact perfection in the same height as the Law calls for it, then a Christian may fall short of the Law in his Obedience, and not sin; perfection being not called for from him, nor any more called for from him than through Grace he doth perform; he rises as high as his Rule, and sins not through any Imperfection; therefore to make it out that a Believers Imperfections are his sins, it must needs be that the Covenant requires perfection, so to make good that he may be saved in his Imperfections, it must be maintained that he accepts sincerely. But this Argument is not of weight: Christ entering a Gospel-Covenant with man, sunder him under the command of the Law, which command the Law still holds, the Gospel being a confirmation, not a destruction of it. All Imperfection then is a sin upon that account, that it is a Transgression of the Law, though (being done against heart, and labored against) it is no breach of Covenant: we are under the Law as men; we are taken into Covenant as Christians: retaining the humane nature, the Law still commands us; though the covenant in Christ through the abundant Grace of it, upon the terms that it requires and accepts, frees us from the sentence of it.



R. B. I. I Was at first doubtful, left by the Law you had meant (as the *Lutherans*) a Law of God in general, as opposed to the Gospel as being no Law; and that you had meant by the Law, only the Moral Precepts, which is but the matter of the Law of Nature or of Works, or of the Law of Grace (in some respect). But I perceive that you mean the entire Law, both Precept and Sanction, by your mentioning the Sentence of it. If therefore you do by the Law mean but one Species, *viz.* the Law of Nature, acknowledging the new Law of Grace (commonly called the New Covenant, from the Promise which is the most eminent part) to be a Law too, then I agree with you in this solution as to the matter of Perfection; or else not. And yet I dare not hold that the New Law commandeth no more than its Condition. But for them that use the word *Covenant* for nothing but the bare Promise, I must tell them, that it is but a piece of Gods Law or Instrument, separated from the body which they fasten a Name upon: and if they will signifie so much, that it is but part of the Redeemers Law of Grace, which they call a Covenant, and will give another name to the whole, that so we may understand them, I would not willingly quarrel with them about words. But if it be the thing as well as the name that they err in, affirming that the Gospel is a meer Promise, and that God hath no Law but one, and that one the Law of Works; or else that all his Precepts Natural and Positive, are one Law by themselves as distinct from the Sanctions, when Precepts are but part of Gods Laws, which by their Sanctions are specified and distinguished (as most think into two sorts, of Nature and of Grace; but as *Camero* thinks into three sorts, of Nature, & of Jewish works, & of Grace.) then I not only profess my dissent, but do esteem the former error very dangerous and intolerable; and the later, such as tendeth to great confusion in the body of Theologie.

2. This very Argument which you recite and answer, doth undenyably prove, that the Divines whom you oppose, do by the *Covenant of Grace*, understand all the Law that is now in force under the Government of the Redeemer. Otherwise they would never imagine that there is no sin but what is against the Covenant of Grace; and that there is no other Rule but this Covenant for a Christians obedience. It is therefore out of doubt, that this difference is but about words, (or little more) they taking that *Covenant of Grace* in a larger sense than you and I think meet to take it.

If you should reply, that it is an unreasonable thing of them to take it so largely: I say that I do not think meet to imitate them in it, but I could shew you so much said that way by the forementioned Reverend, Learned man, your friend and mine, as would convince you that they have more to say for what they do, then every one that is against them is able to answer.

### The Conclusion.

HAVING thus taken the boldness to examine your Exceptions, and deliver my Reasons against some of your opinions, I do crave your favorable acceptance

sense of what I have done, and your friendly interpretation or remission of any un-  
 happy words that I have let fall. And I must desire you not to suppose that I judge  
 of all the rest of your Book, as I do of this which I have here Replyed to. I value  
 it, whilst I help you to weed out the Tares. Pardon my confident Conclu-  
 ding you in the error, and my self in the Truth: whether it be from the convincing  
 self-revealing nature of Light, or from the common unhappy fate of the deluded.  
 I must leave you and others to judge by the Evidence that is in my arguments, what-  
 ever further evidence I may have myself wishing, doubtless the various state of In-  
 tellects, doth cause a strange variety of apprehensions, of those objects which are in  
 themselves the same. And words be but defective signs: There is something in Sen-  
 sation and Intellection, which words cannot fully show to another, as is but the Spe-  
 cies and not the thing it self, which you see in this Glass. My most exacting de-  
 pylon of my own Talk, and the sweetness of what I say, will not cause another to cast  
 that sweetness. And there is somewhat like this in Intellection it self: for though I  
 confess my self ignorant what manner of thing our Intellection will be, when we are  
 out of the flesh; yet now methinks I perceive that it doth in some (not particular of  
 sense, and that *vis. August. de Trin. lib. 1. cap. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* *Scilicet ut intelligitur* is a speech  
 not wholly void of Truth. I confess also that I should have been modestly of Humi-  
 lity, if I should not think more highly of the understanding of your self, and of ma-  
 ny Reverend and Learned Brethren who dissent from me in several points here de-  
 bated; then of mine own. But yet we must prove all things, and not so trust to other mens  
 eyes as to shut our own, or refuse to give credit to our sight. They may far excell me  
 in many other things, though they mistake in this. I remember Paul, *1<sup>a</sup> Cor. 13. 12.*  
*Aut fructus carnis, &c.* And I remember *Ysaiah. 55. 9.* *Non est persona probamus*  
*idem. Ita et hoc. 1<sup>a</sup> Cor. 13. 12.* *Propter hoc. 1<sup>a</sup> Cor. 13. 12.* And *Ysaiah. 55. 9.*  
*tem adhaere oportet qd & Apostolorum doctrinam custodiamus, & cum Presbyteris*  
*Ordinis (sive monachis) custodiamus, &c. (1<sup>a</sup> Cor. 13. 12.)* And *Ysaiah. 55. 9.*  
*est, qui presumptio, humanam traditionem, divina dispositioni anteponebat, nec animadver-*  
*t. re aud. quia. & 1<sup>a</sup> Cor. 13. 12.* *Divina precepta solum & preterea humana traditio.*  
*Epist. 7. ad Thimotheum. p. 22.* And many a one of *Austin* yet plainer then these, to the  
 same purpose are commonly known: But himself could do nothing against the Truth,  
 but for the Truth, as having no Authority given him to destruction, but to Edifi-  
 cation. I am willing to stand to the judgment of my betters in this: Reasonable,  
 Consonable and Possible, and if no further, I hope I may be excused: when I  
 see plain Reason against them, it is unreasonable to subscribe to the opinions of the  
 most learned: when Scripture is against them, it were dishonest and unconsonable.  
 And when they are one against another, to silent to all is impossible. In such a case,  
 I must needs bear the Accusations of one party, who think me Arrogant, Proud  
 and Self conceited, as supposing my self to be wiser then they. But I have long been  
 studying and Preaching, (and I think practising) that necessary and excellent Duty, of  
 being so contented with Gods sole approbation, as those that know they stand or fall  
 at his bar, and therefore must esteem it a very small thing to be judged by man. I  
 have long valued and believed that saying of *Austin* (commonly cited, and found,  
*lib. 3. de Trin. cap. 6.* the very last words) *Contra Rationem nemo sobrius; Contra*  
*Scripturas nemo Christianus; Contra Ecclesiam nemo pacificus.* In the point of Faiths  
 Instrumentality, and the nature of the Justifying act, which I differ from you in, I  
 am constrained upon all these three grounds to my dissent. 1. Let by renouncing  
 my Reason, I should cease to be sober. (Though yet I think sober men may be con-  
 trary minded, not seeing these Reasons). 2. Let by forsaking the Scripture, I should

cease to be a Christian, (Though Christen have observed, understand, not  
 that the Scripture is against you in this many things as you); and by contradicting  
 the Church, I should cease to be reasonable: So though most coherent, possible  
 may be drawn in through your judgment, and you will bring me sound Reason, and  
 word of Scripture, on the opposite side of the Church (you or one Heretic,  
 or any man what soever) for many hundred years after Christ. (I think I may  
 say 1300, at least) to prove that Christ as Lord or King is not the object of the  
 Justifying act of Faith, or that Faith justifies properly as an Instrument: I am  
 contented for so to lose the Reputation of my Reason, Understanding, Reading,  
 and Memory, though I have understood all that hath been written for so many  
 hundred years, and have understood of the Western Church, and (except  
 the most dangerous which I have in part of) and by that means, I am to be  
 in the truth and language of those times, than I dare stand up as a Nazarene  
 of this measure. If I can then hear you telling me that there was some dissenting  
 voice among our Divines there against me about the Instrumentality of Faith.  
 And if there can be brought on men that concurred with them for 1200,  
 or 1300 years after Christ, I promise you all here, whom a humble modest reasonable  
 man should follow, were he a State, I am ready to deny his own understanding.  
 Because I have not an opinion that I am so much, but for perfection of a little  
 corner of the world for about 130 years, therefore I am supposed an singular  
 and a Novice, for forsaking it. Whereas it is to avoid singularity, and notori-  
 ous Novelties, that I vent not to your way. I believe I say about the Interest  
 of many Obedience in his justification is continued and consummated in judg-  
 ment. If either *Augustine, Roman Pontiff, Ignatius, John Calvin, Gregory Ter-  
 tullian, Origen, Athanasius, Irenaeus, Clem. Alexandr., Vincentius, Bede, Ambrose,  
 Innocentius, Cassian, Adamantius, Basilides, Greg. Nazianzen, Epiphanius, Cyril,  
 Hieronymus, Symeon, Cyril Alexandr., Macarius, Hierome, Salvian, Vincentius, Lirin,  
 Vigilius*, or any Council were of your mind in any one of these points, and a-  
 gainst mine, then I will confess as I do my supine negligence in reading, or my  
 very faulty memory in retaining their words. And for *Austin, Chrysost.* and o-  
 thers, of whom I have read but the lesser part, I do strongly conjecture by that  
 part, at their sense, and that they concur with the rest. If you say that the Fa-  
 thers had the errors, and all this is but humane judgement, and all men are  
 fallible, I confess all this to be true: But as I will say, that *contra Ecclesiam ne-  
 cessario peccat*, so I desire leave to judge those Brethren that oppose me, as fallible,  
 and subject to error, as all the Primitive Fathers were: and therefore that I  
 may be no more blamed or thought singular for contradicting them, then they  
 are for contradicting the Primitive Church; I know as *Austin* saith *de Civitate  
 Dei*, b. 22, c. 30. *Severandi gradus erant Divini muneris, ut primum daretur li-  
 berym arbitrium, quo non peccare posset homo; novissimum, quo peccare non posset;  
 atque illud ad comparandum meratum; hoc ad recipiendum premium pertinere.* And  
 the case of the Intellect being the same, we must say at this time of Reward  
 be come, before we shall receive our *non posse errare*. I know no Brother that op-  
 posed me, doth pretend to Infallibility. All that I desire by my far greater ad-  
 vantage of humane Testimony, is but to expugn prejudice, that I may stand  
 on even ground with them that contend with me: And could I but prevail for  
 this, that the cause might be decided by meer Scripture-reason, and humane Au-  
 thority wholly stand by, and the Reader could but impartially consider things,  
 without being hyalised to any side or party, as if he knew not what any man else  
 doth

doth judge of it, I should then make little use of the good sense of the Controversie. The most that I meet with, that explain against my judgement, are they that confess that they know not what it is, or else apprehend it to be what it is not: but whatever it is, some that they value are against it and that is it that satisfieth them that I am in an error. I do unfeignedly desire that in dark Controversies beyond their reach, the unlearned people would more regard the generality of sober Godly Divines, then any single and singular Teacher; yea though it fall out that he be in the Truth, as long as the Evidence of that Truth is out of their reach. But this may not encourage any to shut their eyes, or to neglect to search after the Evidence which they might discern, much less may it excuse such unfaithfulness in Divines themselves; nor yet may it encourage any to captivate their judgement to a party, against the general judgement of the Church: For if I were on one side, and all the Divines in England on the other, there is yet the same reason to prefer all the first Churches before all them, as there is to prefer all them before me. In a word, I shall ever think him more culpably singular, who differeth from Christ, and his Apostles, and all his Church for 1200 or 1400 years, then he that differeth from any party now living, and differeth not from them forementioned. And how the case stands in this between me, and those Reverend Divines that oppose me, in the foresaid points of difference, I am heartily content to refer to any sober, impartial Reader, that takes not things on trust from others, nor judgeth of the Doctrine of ancient writers, by any imperfect dismembered parcels.

Georgius Calixtus, *Epitom. Theolog. Moral.* pag. 463.

**I**ntrigasti qua fides nostra, qua doctrina, respondemus eam esse fidem & doctrinam nostram, quam Complectitur symbolum Apostolicum, symbolum Nicaenum, Constantiopolitanum, & Athanasianum, Anathematismi Epistolae: Confessio Chalcedonensis: Quae Nestorianorum & Eutichianorum reliquit, quinta & sexta synodi opposuerunt: Quae item Pelagianis Africana plenaria, sive ut vocari solet, macedoniana synodus & Arausicana secunda synodus opposuerunt. Haec symbola haec confessiones & declarationes continent, non modo quae Credendi, sed quibus fidem & assensum praebeant hominem Christianum oportet, & sine quibus creditis atque cognitis salvari non possunt; sed illa, etiam qui haec ipsa docendo tractant, & aliis exponunt, sunt sancti & sanctissimi doctores, quam tenent praescribunt. Quae autem hisce symbolis confessionibus & declarationibus comprehenduntur & Sacra Scriptura hausta sunt: quippe in eis, qui aperte in Scriptura posita sunt inveniuntur illa omnia quae continent fidei moresque tenendi, &c. Denique exercemus nos ad conscientiam habendam sine offensa apud Deum & homines semper.

Lutherus, referente Hoppfuo Saxon. *Evangel.* p. 110.

**N**ihil pesilentius in Ecclesia doceri potest, quam si ea quae necessaria non sunt, necessaria fiant. Haec enim tyrannide conscientia illaqueantur, & Libertas fidei extinguuntur; mendacium pro veritate, idolum pro Deo, Abominatio pro sanctitate colitur. I conclude with that of Rup. Meldenius elsewhere, once before cited, Paraphr. (citante C. Beris) F. 2.

Verbo dicam: si nos servaremus, in Necessary Unitatem; in Non-necessary Libertatem, in Ulterius charitatem, optimo certe loco essent res nostrae. Ita fiat. Amen.

FINIS.

John 1:1-14. In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and the life was the light of men. The light shined in darkness, but darkness did not understand him. He came to his own, and his own did not receive him. As it is written, 'I have come into the world, and my hour has come, but I am alone, and my friends are few.' He who has seen him testifies that he is the life of the world, and the light of men. He who does not receive him shall be judged. He who receives him who testifies to his name, the Son of Man, shall have eternal life. And the Word became flesh, and dwelt among us, and we saw his glory, glory as of the only Son from the Father, full of grace and truth.

George C. Johnson, Esq. New York, 1850. I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the publication of the "Lives of the Presidents of the United States." I am very glad to hear that you are interested in the subject, and I am sure that the work will be of great value to the public. I have already ordered a copy of the work, and I am sure that it will be of great value to the public. I am very glad to hear that you are interested in the subject, and I am sure that the work will be of great value to the public. I have already ordered a copy of the work, and I am sure that it will be of great value to the public.

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## P O S T S C R I P T.



Having perceived by a friend that perused these Papers since the Printing of them, that the n.<sup>5</sup> S. 11. p. 25. against Mr. Blake, is through too great brevity like to be misunderstood, I thought meet to add this Explication.

I distinguish between the Real Operations and Mutations on mans soul, by Objects, and the Conveyance of Right to several Benefits by the Covenant of God. It is not the former that I speak of in that place. I confess that as the Apprehension of one of Gods Attributes, makes one effect on the soul, and the apprehension of another makes another effect, so the apprehension of Christs Kingdome, Righteousness, Death, Obedience, Intercession, Judgement, &c. do make also their several impressions according to the Nature of the thing apprehended. But I utterly deny that it is so in Conveying Right to these, as much as I deny that Justification is Sanctification, or a Real Change of our Qualities as it is. This therefore is my Argument: If the Apprehension of Christs Righteousness, and no other Act, should strictly be the Justifying Act of Faith, and that no nomine, because it is the object of that apprehension which is the matter of our Justification, then it would follow, 1. That the Apprehension of nothing else is the Justifying Act. 2. And that we have Right to every other particular Mercy eo nomine, because we apprehend that Mercy, and so our Right to every particular Benefit of Christ, were Received by a distinct Act of Faith, But the Consequent is false. Therefore so is the Antecedent.

The minor only requires proof: which is proved by the tenour of the Covenant of Grace, which Giveth us Christ, and with him all things: He that hath the Son hath Life: He that believeth on him shall not perish, nor come into Condemnation. As many as Received him, to them gave he power to become the sons of God. So that one entire faith, which is the Receiving of Christ as he is offered, that is, as our Saviour and King, is the Condition of our Right to all particular Benefits. Godliness hath the promise of this life, and that to come. It is a womans taking such a man for her Husband that Gives her first Interest in him, and then in all that he hath: It is not accepting this house, and that Land, and that Servants, &c. that gives her a distinct right in them. There is not a marrying to all these, and a particular Acceptance of every of his Goods and Chattel requisite to a right in them, though there be to a use of them. 2. And the Opinion being utterly unproved is sufficiently confuted. In what Book has ever was written have these nice distinguishers proved their Doctrine by Scripture or sound reason? Lex non distinguit, ergo, &c. 3. And it discovers its own absurdity: For if this be true, then to apprehend Christs death is the only act that gives right to that, and to apprehend his obedience to that, and to apprehend Adoption is the only act that gives right to that, and so of all other benefits: So that there should be one act of Faith giving right to Christ himself, and another giving right to pardon, another to sentential Justification, another to Adoption, another to the Spirit and Sanctification, another to Perseverance, another to Glory: Yea one to every particular gift or part of Sanctification, and one to the pardon of every particular known sin that is pardoned: One to the Gospel written, another to the Ministry, one to health, another to life, and one to every blessing. And so that act of faith which Receives Adoption should not Justifie, nor that which Receives Christ himself neither directly: but only that which receiveth Sanctification. Whereas it is one Reception, or Act of faith morally taken (Apprehending the entire object) that God hath made the Condition of his Promise. So that to apprehend Christ as the Do-

nor of Glory, doth as much towards our Justification, as apprehending him as Justifier: And so Believe in him as our Satisfier and King, doth as Really conduce to our Justification, and as much, as the apprehending him as one that will pardon our sins. He that believeth shall be saved, is the simple Scripture doctrine. 4. And if all this were not so, yet it is the apprehending of Christ as King according to them then, that must be the Pardoning and Justifying act, more then as a Sacrifice: For as Satisfier and a Ransome, he only meriteth our Pardon and Justification. But to pardon by Grant, is unquestionably an act of Sovereignty as such: It being not the pardon of a private injury, but a publick Crime that we have to speak of. And to Justifie by Plea is Christs act as an Advocate, and not as a Sacrifice. And to Justifie by sentence is Christs act as Judge: So that if their own Doctrine did hold (of the diversifying of our Right by the diversity of the formal reason of the object apprehended) then would it but infallibly prove against them, that it is the Receiving of Christ as King and Judge that is the Act of Pardoning and Justifying faith, more then the Receiving him as a Sacrifice or Ransome.

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FINIS.